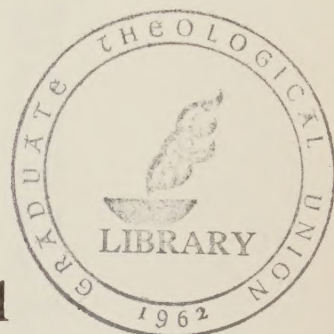


Schola Experientiae



Ecclesiae Episcopalis
Omnibus ad quos
hae Literae pervenerint
Salutem in Domino Perpetuam
Be it known to all that this school
Does confer and bestow upon

JOHN DOE



FEB 5 1979

The Degree of Doctor and Pastor of Souls

HE

Having the qualifications as follows: the strength of an ox, the tenacity of a bulldog, the daring of a lion, the patience of a donkey, the industry of a beaver, the versatility of a chameleon, the vision of an eagle, the meekness of a lamb, the hide of a rhinoceros, the disposition of an angel, the resignation of a leper, the loyalty of an apostle, the heroism of a martyr, the discernment of a prophet, the tenderness of a shepherd, the fervency of an evangelist, the devotion of a mother, and the willingness to live on the income of a canary.

(SIGNED)

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16 *The Communion-Office.*

us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. For thine is the kingdom, and the power and the glory, forever and ever. *Amen.*

¶ *Then shall the Priest say to them that come to receive the holy communion, this invitation.*

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith and take this holy sacrament to your comfort; and make your humble confession to Almighty God.

¶ *Then shall this general confession be made, by the people, along with the Priest; all humbly kneeling upon their knees.*

ALMIGHTY God, Father of our Lord Jesus Christ, maker of all things, judge of all men; We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy divine Majesty; provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us; the burden of them

The Communion-Office. 17

is intolerable. Have mercy upon us; have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's sake, forgive us all that is past; and grant, that we may ever hereafter serve and please thee, in newness of life, to the honour and glory of thy name, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest, or the Bishop, (being present,) stand up, and turning himself to the people, pronounce the absolution as followeth.*

ALMIGHTY God our heavenly Father, who, of his great mercy, hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest say,*

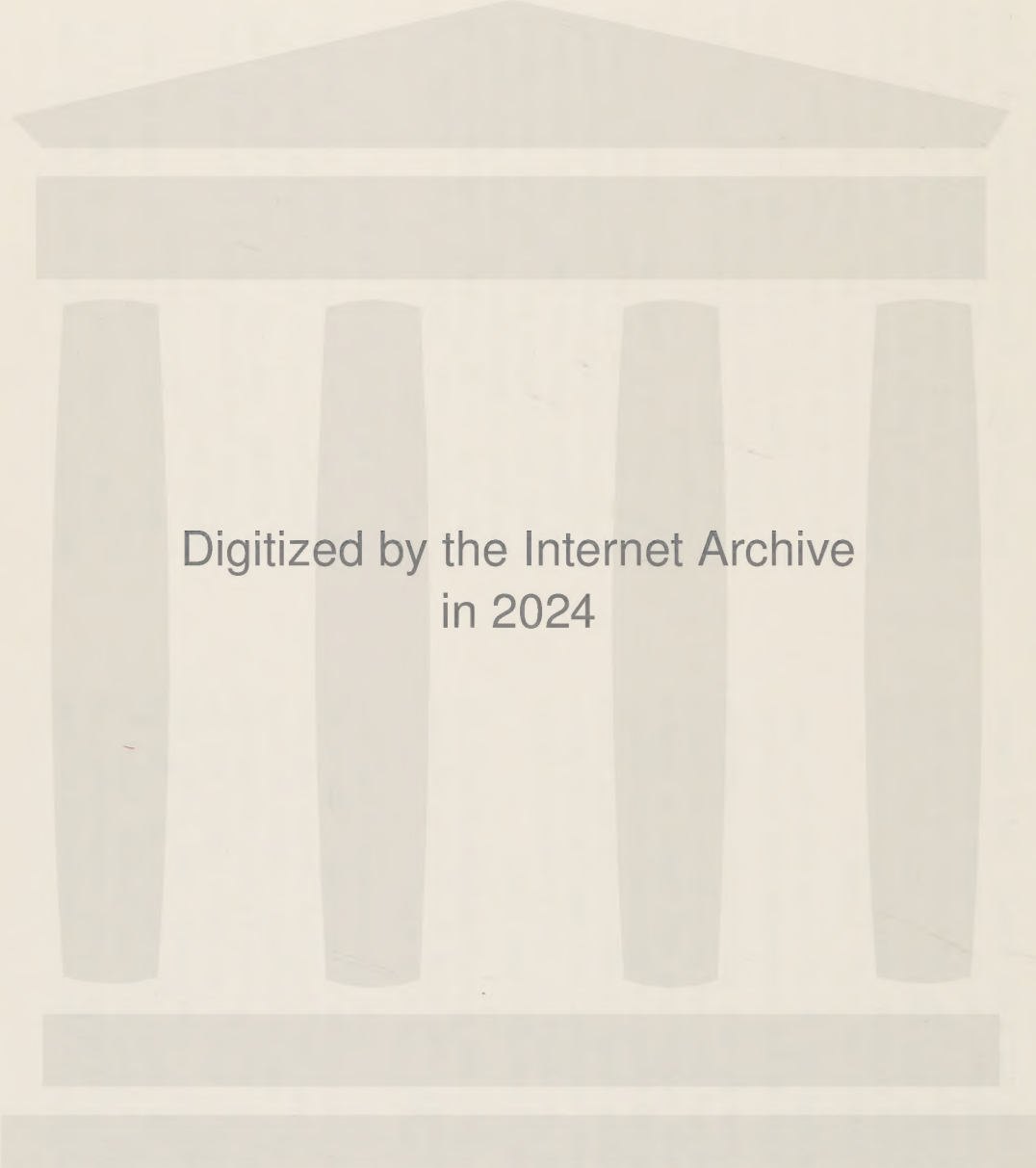
Hear what comfortable words our Saviour Christ saith unto all that truly turn to him:

COME unto me, all ye that labour, and are heavy laden, and I will refresh you. *Matth. ix. 28.*

Private ejaculation.

Refresh, O Lord, thy servant wearied with the burden of sin.

God so loved the world, that he gave his only begotten Son, that whosoever believeth in



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in him, should not perish, but have everlasting life. *John* iii. 16.

Private ejaculation.

Lord. I believe in thy Son Jesus Christ, and let this faith purify me from all iniquity.

Hear also what St. Paul saith.

This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners. *1 Tim.* i. 15.

Private ejaculation.

I embrace with all thankfulness that salvation that Jesus has brought into the world.

Hear also what St. John saith.

If any man sin, we have an advocate with the Father. Jesus Christ the righteous: and he is the propitiation for our sins. *1 John* ii. 1, 2.

Private ejaculation.

Intercede for me, O blessed Jesus! wash my sin away by pardon, through the merits of thy death.

Then shall the Priest, turning him to the altar, kneel down, and say, in the name of all them that shall communicate, this collect of humble access to the holy communion, as followeth.

WE do not presume to come to this thy holy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table: But thou art the same Lord, whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of

of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his most sacred body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

Then shall the Bishop, if he be present, or else the Priest that celebrateth, first receive the communion in both kinds himself, and next deliver it to other Bishops, & rejoycers, and Deacons, (if there be any present,) and after to the people in due order, all humbly kneeling. And when he receiveth himself, or delivereth the sacrament of the body of Christ to others, he shall say,

THE body of our Lord Jesus Christ, which was given for thee, preserve thy soul and body unto everlasting life.

¶ Here the person receiving shall say, Amen.

¶ And when the Priest receiveth the cup himself, or delivereth it to others, he shall say,

THE blood of our Lord Jesus Christ, which was shed for thee, preserve thy soul and body unto everlasting life.

¶ Here the person receiving shall say, Amen.

¶ If the consecrated bread or wine be all spent before all have communicated, the Priest is to consecrate more, according to the form before prescribed, beginning at the words, All glory

The Communion-Office.

glory be to thee, &c. and ending with the words, that they may become the body and blood of thy most dearly beloved Son.

When all have communicated, be that celebrates shall go to the Lord's table, and cover with a fair linen cloth that which remaineth of the consecrated elements, and then say,

Having

Private Devotions for the Altar.

BLESSED Jesus! Saviour of the world! who hast called me to the participation of these thy holy mysteries, accept my humble approach to thy sacred table, increate my faith, settle my devotion, fix my contemplation on thy powerful mercy; and while with my mouth I receive the sacred symbols of thy body and blood, may they be the means of heavenly nourishment to prepare my body and soul for that everlasting life which thou hast purchased by thy merits, and promised to bestow on all who believe in and depend on thee. *Amen.*

Prayer to God.

O Gracious and merciful God, Thou supreme Being, Father, Word and Holy Ghost, look down from heaven, the throne of thy essential glory, upon me thy unworthy creature, with the eyes of thy covenanted mercy and compassion: O Lord my God, I disclaim all merit, I renounce all righteousness of my own, either inherent in my nature, or acquired by my own industry: And I fly for refuge, for pardon and sanctification, to the righteousness of thy Christ: For his sake, for the sake of the blessed Jesus, the Son of thy covenanted love, whom Thou hast set forth to be a propitiation for fallen man, and in whom alone Thou art well pleased, have mercy

The Communion-Office.

HAVING now received the precious body and blood of Christ, let us give thanks to our Lord God, who hath graciously vouchsafed to admit us to the participation of his holy mysteries; and let us beg of him grace to perform our vows, and to persevere in our good resolutions; that being made holy, we may obtain everlasting life, through the merits of the all-sufficient sacrifice of our Lord and Saviour Jesus Christ.

¶ Then

mercy upon me, receive my prayer, pardon my infirmities, strengthen my weak resolutions, guide my steps to thy holy altar, and there feed me with the meat which perisheth not, but endureth to everlasting life. *Amen.*

After Receiving.

BLESSED Jesus! Thou hast now blessed me with the food of thy own merciful institution, and, in humble faith of thy gracious promise, I have bowed myself at thy table, to receive the precious pledges of thy dying love; O may thy presence go with me from this happy participation of thy goodness, that when I return to the necessary labours and employments of this miserable world, I may be enabled by thy grace to obey thy commandments, and conducted by thy watchful care through all trials, till, according to thy divine wisdom, I have finished my course here with joy, that so I may depart out of this world in peace, and in a steadfast dependence on thy merits, O blessed Jesus, in whose prevailing words I shut up all my imperfect wishes, saying,

Our Father, &c. Amen.

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¶ *Then the Priest shall say this collect of thanksgiving, as followeth.*

ALmighty and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ; and doth assure us thereby of thy favour and goodness towards us, and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people, and are also heirs through hope of thy everlasting kingdom, by the merits of his most precious death and passion. We now most humbly beseech thee, O heavenly Father, so to assist us with thy grace and Holy Spirit, that we may continue in that holy communion and fellowship, and do all such good works as thou hast commanded us to walk in, through Jesus Christ our Lord; to whom, with Thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ *Then shall be said or sung, Gloria in excelsis, as followeth.*

GLORY be to God on high, and in earth peace, good will towards men. We praise thee, we blest thee, we worship thee, we glorify thee, we give thanks to thee, for thy great glory, O Lord God, heavenly King, God

God the Father Almighty; and to Thee, O God, the only begotten Son Jesu Christ; and to Thee, O God, the Holy Ghost.

O Lord, the only begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy, thou only art the Lord, thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

¶ *Then the Priest, or Bishop, if he be present, shall let them depart, with this blessing.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost be amongst you, and remain with you always. *Amen.*

T H E E N D.

[15]

Bishop Seabury's

S E R M O N

O N

C H A R I T Y.

A

S E R M O N

DELIVERED BEFORE THE

BOSTON EPISCOPAL CHARITABLE

S O C I E T Y,

I N

TRINITY CHURCH;

AT THEIR

ANNIVERSARY MEETING

O N

EASTER TUESDAY

MARCH 25, 1788.

By the Right Reverend Father in God,
SAMUEL, Bishop of Connecticut.

B O S T O N :

Printed by THOMAS and JOHN FLEET, 1788.

AT the Anniversary Meeting of the Boston
Episcopal Charitable Society on Easter
Tuesday, 1788.

VOTED, That the Rev. Samuel Parker,
William Tudor, Esq; and Mr. John Haskins,
be a Committee to wait on the Right Reverend
the Bishop of Connecticut, and return him the
Thanks of this Society for his excellent and in-
genious Discourse delivered this Day at their
Request, in Trinity Church, and to request a Copy
of the same to be printed at the Society's Expence.

A true Copy of Record,

Attest, JOHN CUTLER, President.

To the President and Members of the Boston
Episcopal Charitable Society.

Gentlemen,

THE following Sermon, preached at your Desire,
is also at your Desire, now committed to the Press.
If it shall in any Degree contribute to the Success
of your pious Institution, I shall be highly gratified.

Commending both that, and yourselves, to the
Protection and Blessing of Almighty God,

I am, Gentlemen,

with great Esteem,

your very affectionate,

and very humble Servant,

SAMUEL, Bishop Connecticut.

A

CHARITY SERMON.



1 TIM. VI. 17, 18, 19.

Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good; that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

WE are taught by our holy religion, that God is the creator, and moral governor of the world—that his providence superintends, and directs, the affairs and designs of men, so as best to answer the gracious purposes of

of his goodness towards them—that he has made of one blood all the nations of the earth, and has united them together, by giving to them all one common nature, subject to the same wants and infirmities, and capable of the same improvement and happiness—that the various states and conditions of life are the result of that constitution, and the designations of that providence, by which the world is sustained and governed—that, therefore, the several stations which men fill, and the different relations in which they stand to each other, are necessary for their mutual support and comfort, and productive of the greatest general happiness—and that, from the highest to the lowest, every one has his place assigned him by God's providence, its duties marked out, by reason, as well as by divine revelation, and enforced by sanctions too strong, and too interesting for an ingenuous mind to break through, or overlook.

From hence arises an obligation to every man, to consider himself as the servant of God, bound to fulfil the duties of the station

station in which he is placed, that he may give a good account of himself to his master, whenever he shall be pleased to require it of him.—Blessed is that servant who, when his Lord cometh, shall be able so to do.

Among the various relations of men to each other, the text directs our attention to that particular one which arises from the possession, or want, of worldly wealth; and points out the dispositions with which wealth should be enjoyed, and the duties which the possessor of it owes to them, whom the providence of God has left poor and destitute; and enforces those duties by the most lively and powerful motives.

But, before we proceed to the particular consideration of the duties enjoined in the text, it will be necessary to take notice of the caution, which the holy apostle interposes, against certain tempers which riches are apt to inspire; and which, being displeasing to God, and contrary to the spirit of our holy religion, must be carefully restrained by all those who wish to approve themselves before him. *Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches*—That

(4)

That riches are apt to swell the heart with pride and confidence, has been remarked by all careful observers of human nature. And no tempers are more severely censured in the book of God, than those which spring from the worldly and selfish enjoyment of wealth. General cautions and observations are apt to be slighted and disregarded. We will therefore come to particulars. And as I know of no authority so great as that of our blessed Redeemer, I will bring to your mind his observation on the young man, who enquired of him what good thing he should do to inherit eternal life. *How hardly shall they that have riches enter into the kingdom of God!** The next verse explains his meaning, *How hard is it for them that trust in riches, to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man*—the man who trusts in his riches—to enter into the kingdom of God. The rich man who was clothed in purple and fine linen, and he who said to his soul, *Soul, thou hast much goods laid up for many years, take thine*

* St. Mark x. 24, &c.

(6)

have been of a contrary disposition. At least no tolerable reason can be given why Lazarus was laid at his gate, which seems to have been a customary thing, but that he there found the relief he sought.

The iniquity therefore of these persons lay not in their injustice, their oppression, or their covetousness; for it does not appear they were, either of them, guilty of either of those vices. But they were *high minded*:—In the confidence of their wealth, they forgot God who made them. To their riches, and not to God, they looked for happiness, and for security against want and distress. And in this consists the idolatry charged in Scripture on this temple. It is not to be supposed that any man makes an idol of his wealth, in this sense—that he worships, and prays to his gold and silver. But he puts the trust and confidence of his heart in them. On them he depends for all he hopes to enjoy; and to them he looks for security against adversity. They are, therefore, to him, in the place of God, and, in his faith and affections, the rivals of the Almighty.

There

(5)

*ease, eat, drink, and be merry,** are also instances directly in point. Neither of these persons is accused of injustice, or oppression, or even of covetousness. The young man had kept God's commandments from his youth, and his proper behaviour attracted the love of our Saviour. It is true, when he was directed to *sell all that he had and give to the poor, he went away sorrowful*. But if this be a mark of covetousness, who, I beseech you, is free from its taint? And he who is commonly called The rich fool—and a fool he undoubtedly was, to expect an uninterrupted course of delicate enjoyment in this world, and make no provision for eternity—does not seem to have acquired his riches unjustly, or to have enjoyed them as a niggard. His riches were the produce of his own lands: and when God had so blessed his tillage that his barns would not hold his crops, it was certainly no crime to enlarge them. From his luxurious living too, many must have found employment and support. Nor is there any accusation of injustice or covetousness against him who *fared sumptuously every day*. He rather appears to

have

* St. Luke xii. 19.

There is one reason more why we should not trust in riches, arising from their uncertainty—*trust not in uncertain riches*. That happiness will spring from them is uncertain; for how many rich people are unhappy? And did happiness always come from riches, their duration is uncertain. Solomon long ago remarked, that *riches make to themselves wings, and fly away, as an eagle towards heaven.** This remark of Solomon is in the mouth of every one. I would to God its full meaning was deeply engraved on all our hearts. Daily experience convinces us of its truth, with regard to others, but few believe it will ever be verified in themselves. Yet such is the instability of worldly affairs, that wealth is constantly, and almost necessarily changing possessors—passing, not only from one generation, but also from one family to another. Inasmuch that many instances have occurred, where the immediate descendants, nay the very families of benevolent men, have been relieved by those charitable institutions, which their fathers contributed to establish.

Having

* Prov. xxiii. 5.

Having cautioned us against the evil tempers which riches tend to inspire, the Apostle next points out the proper disposition with which they ought to be possessed, and the uses in which the spirit of our religion teaches us to employ them—*Charge them that are rich in this world, that they trust in the living God, who giveth us richly all things to enjoy—That they do good; that they be rich in good works, ready to distribute, willing to communicate.*

That we should trust in our Creator, is the dictate of reason, as well as the command of revelation: For he is the *living God*, subject to no decay or change. *He giveth us richly all things to enjoy.* His power created us, his munificence supports us, his providence watches over us; and his goodness endureth forever. Have we ability to get wealth? he gives that ability. Do we succeed in our business? he crowns our endeavours with success. Have we health to enjoy the fruits of our labour? that health is his gift. Are we at peace in our families, and in our neighbourhood? exempt from the

the

the affliction of false friends, of undutiful and profligate children, and numberless other vexations which corrode the heart of man, and make him incapable of enjoying the pleasures of life?—He, my friends, the living God, is the author of all these blessings, for he *giveth you richly all things to enjoy*. O therefore love the Lord all ye his servants; trust in him all ye people! For *the Lord is good to all, and his tender mercies are over all his works.**

To the rich indeed his bounty and munificence are more conspicuous, but the poor and distressed are not neglected by him. For as the rivers, and lakes, and the ocean, are reservoirs of water for moistening the earth that it may be fruitful, and bring forth grain and herbs for the cattle, and wine, and oil, and bread—all necessary food, for man; so the stores of the rich are the reservoirs which God's good providence has provided for the relief of the necessitous. The rivers run not, the lakes swell not for themselves. They furnish habitations for fishes, drink for animals, vapours for the atmosphere, and water for the ocean. The ocean holds not

* Psalm cxlv. 9.

not water for itself. Innumerable living creatures swarm in it, and its constant exhalations supply the clouds with moisture. The clouds retain not this moisture forever, but drop it down in fatness on the earth. The earth receives it not for its own sake. It imparts it to the trees and herbs. And its superfluities ascend in vapours, or collected in springs and brooks, return, through the rivers, to the ocean, to be again employed in the same beneficent work. This is the appointment of God. Nothing was made for itself alone. Every thing is calculated to communicate benefits, as well as to receive them. And shall man, for whose use all these things were principally intended, be the only selfish creature of God? Forbid it, heavenly Father! Let not such a thought ever enter his heart. As he receives daily benefits from thee, may he daily impart those benefits to others, and in copying thy example fulfill the gracious purposes of thy goodness!

It cannot be supposed that God, all gracious and bountiful as he is, should, for a man's own sake, give him more than his

nature

nature requires, or his faculties can enjoy. *Having food and raiment therewith to be content*,* is the precept of our religion, as well as the dictate of reason. All beyond is some degree of wealth. And why given?—that it may be imparted to those who need.

If we consult our own hearts, they will tell us, the poor and distressed ought to be relieved. If we attend to the decisions of reason, reason will inform us, that the burthen ought principally to fall on the rich. If we regard the precepts and spirit of our holy religion, they direct that this relief be *liberal*, that it be *speedy*, and that it be *free*.—"Charge them that are rich in this world, that they do good; that they be rich in good works, ready to distribute, willing to communicate." And this apostle has taught us in another place, † that this duty is to be performed cheerfully, "*not grudgingly, or of necessity, for God loveth*," saith he, "*a cheerful giver*." And, that to alleviate, and, as much as we can, remove the painful distinctions of human life, which are made by the unequal possession of wealth; and all other evils and,

* 1 Tim. vi. 8. † 2 Cor. ix. 7.

and disorders to which this frail and sinful state is exposed, is the true spirit of our holy religion, appears from its fundamental law, which is LOVE—*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself*.* How would this temper of loving our neighbour as ourselves, dispose us to act towards him, when he is pained with sickness, disabled by age, and so pinched with poverty, that he cannot command the necessities, much less the comforts of life? The answer to this question would be an unerring rule, to direct us what is proper to be done, not only when the distresses of our brethren call for relief, but in all our intercourse with them. This temper is in truth that divine charity which is the perfection of faith and hope, and will be the great principle of happiness in heaven, when faith shall end in vision, and hope be swallowed up in enjoyment. To it every christian is supposed to have devoted his heart, and by it to govern his life—giving continual demonstrations of its efficacy in the constant exercise of meekness, humility, kindness,

ness, liberality and mercy. If he see his brother hath need, he will not shut up his bowels of compassion from him. If he have two coats, he will impart to him that hath none—If he have more food than is necessary for himself, he will give to him that is hungry. Herein consists that true *poverty of spirit*, which our Saviour hath set at the head of those qualifications to which blessedness is promised in his divine sermon. This is the full import of the command, *Go and sell all that thou hast, and give to the poor*; and of all other commands and exhortations of the like nature; For they all mean, and only mean, that we renounce that possession and use of wealth, that is inconsistent with the Love of God and our neighbour. The want of this divine Charity, and the consequent appropriation of wealth to selfish purposes, is the ground of all the severe things said against riches, and of the woes denounced in the Gospel against rich men.

Two inquiries naturally arise on this subject—

1. Who are the rich from whom liberality is required?
2. Who are the poor to whom it is due?

To

goodness God hath shewn in our Redemption, and in the bountiful provision which his providence makes for us, is proposed as a pattern for our imitation, and a direction for the exercise of our love and mercy to others. And if our sins and evil deeds did not hinder the love of God to us, certainly no one can have deserved so ill of us, or be so bad in himself, as to preclude him from our charitable relief when his distresses call for it. Prudence however will direct, that when distress proceeds from vice, relief should be occasional and in moderate portions, lest that be spent in gratifying a vicious appetite, which was intended to relieve pressing necessity.

Where poverty is owing merely to idleness, it is confessed, it has no claim upon Charity, further than the present emergency. There can be no reason why a person who has health and ability, should not support himself by his labour, or should be permitted to prey upon the labour and industry of others, and thereby rob the helpless poor of that portion of christian liberality which would otherwise come to them

To the first I answer, That he who has any thing to spare, is, in a christian sense, rich, and is obliged to give; and, if he *love his neighbour as himself*, will give in relief to the necessitous. A man's own necessities, and the necessities of those that depend on him, are first to be supplied. If he acquire more, and can lay by something for a future day, and to make provision for his children, he is then obliged, as a Christian, to give some part of that superfluity to relieve the indigent. The greater his ability, the greater should be his liberality.

As to the other question,

Who are the poor whom Christian Charity requires us to relieve? I answer, Every one who is suffering for want. And no matter how their sufferings came on them. Whether by accident, by idleness, by vice—while they suffer, they are entitled to relief; and it is every man's duty to relieve them, according to his ability; and that too, though they be his enemies, and deserve ever so ill of him. That charity must be cold indeed, which will give no relief but to worthy objects. The love and goodness

them. The Author of the text determined this point when he said, *If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.** He left too this commandment with the Thessalonians, that, *If any would not work, neither should he eat.†*—That is, should have no relief from the common or charitable stock of the Church.

I have now gone through the general grounds and principles of Christian liberality, and have attended to the distinctions which arise from the difference of abilities in the Givers, and from the different situations of the necessitous. On a subject so exhausted both by preachers and writers, it is impossible to say any thing new—scarcely possible to put any thing relating to it in a new light. I hope however your patience will indulge me in some observations, however common and trite they may be, more particularly relating to the christian benevolence which gives rise to the solemnity of this day.

However

* Tim. v. 8.

† 2 Thess. iii. 10.

reach of relief. The object too of these Societies being limited, and their ability increased by union, their efforts will be more concentrated, and, like the rays of the sun in a burning glass, the more powerful: And that relief which no individual could give, will be easily and effectually obtained by the joint energy of the whole.

The respectable Society before which I have, this day, the pleasure of preaching, is an eminent instance of the justness of these sentiments. Formed more than sixty years ago, for the benevolent purpose of relieving the members and benefactors of the Society, and other persons of the Episcopal Church, from the distresses of poverty and misfortune, to which, through the various *changes and chances* of this mortal life, we are all continually exposed. —it has pleased God so to bless its pious efforts and proper conduct, that it has been the happy means of giving ample relief and comfort to many, who had no earthly resource, and is now enabled to continue, and to increase that support to the indigent, which was the blessed object of its first design. A design so directly springing from

However strong and indispensable the obligations of christian charity may be—however great the ability of the rich, and the liberality of their dispositions—no one can relieve every body. Among a multiplicity of objects the generous mind will undergo some uneasiness because *all* cannot be relieved, or because a particular one cannot be relieved to a sufficient degree. The desire too of bestowing what he has to give where it may do the most good will occasion a perplexity disagreeable enough to a tender heart. From hence will appear the usefulness and propriety of charitable Institutions and Societies. Their attention is limited by the nature and rules of their institution, and only objects of a particular description can come under their observation. Instead of confining Charity, this, in fact, renders it more extensively and permanently useful. Its supplies are constant, though possibly not very large; for the end of Charity is to relieve, not to enrich. By increasing the number of these institutions, and varying the descriptions of persons to be relieved by them, all the poor who are not provided for by public law, may be brought within the reach

from the true spirit of christian benevolence, and conducted by that Charity whose greatest glory is, that it *seeketh not its own*, but the good of others, could not fail of his blessing *who openeth his hand and filleth all living things with plenteousness.* * Nor have we any reason to doubt he will continue to bless and support it, and direct its members by his grace and Holy Spirit, worthily to continue the benevolent work they have hitherto so worthily conducted.

Societies like this, by collecting the smaller efforts of benevolent hearts, and combining them together, to be again distributed for the purposes of charity, resembles mighty rivers, rolling their waters, collected from brooks and springs, to the great reservoir of moisture which the Almighty has prepared for the refreshment of the earth. And the worthy members of this pious institution will reflect with pleasure upon the singular goodness of God in making them, without distressing themselves, the instruments of alleviating the distresses of others—co-operators with him in the great work of promoting human happiness.

* Psalm cix. 12.

happiness by abating the pains of human misery. May their example inspire, their zeal warm, and their prudence direct others to form and conduct similar Societies, till every class and denomination of distressed poor are, as far as human infirmity will permit, rescued from their sufferings, and enabled, with thankful hearts and cheerful voices to praise their God for his goodness, and bless their benefactors for their humane attention.

When rightly considered, the precepts and spirit of our Religion, which requires us to distribute so liberally, and cheerfully, and freely, of our wealth to the poor and necessitous, will be so far from appearing severe, that a reasonable man would glory in a Religion that required it of him. In truth, this divine Charity opens to us the only true source of sincere pleasure which this world affords; and makes that food and raiment with which we feed the hungry, and clothe the naked, greater blessings to us than that which we expend on ourselves. How greatly must the satisfaction arising from beholding the naked clothed with our raiment, the hungry filled with our

our food, the orphan protected by our care, the widows heart exulting with joy at our charity, exceed the satisfaction of the vainest mortal in the richest attire, or the pleasure of the epicure making sport with his food, and gorging more than nature requires, or health will bear? Infensible must be the heart that would not exult in the prospect, and anticipate from it the joys of heaven itself. But great and sincere as this joy must be, it is not the only evidence God hath given of his delight in the works of Charity and Love. To enumerate all the blessings the Bible declares to the divine temper of Charity would of itself make a sermon. I will therefore only attend to what the text has presented to us on the subject. *Charge them that are rich in this world, that, &c. You see the reward which the goodness of God holds out to you. If you do good, i. e. abound in the works of benevolence and charity, you will lay up in store for yourselves a good foundation against the time to come*—that is, according to the old Greek commentators, the enjoyment of all happiness in the life to come: For so they understood the phrase, *a good or immortal*

able foundation. And, when we recollect that the doctrine of the Resurrection is called *the sure foundation of God,** or the foundation that God hath firmly laid; that the *new Jerusalem is styled a city which hath foundations, whose builder and maker is God.†* And that in the next words of the text the phrase is varied, and *eternal life* is used to express the same sentiment, there can be no doubt that their interpretation is just. The enjoyment of all the good things which God hath prepared in another life for them that love him, is to be the reward then of mercy and charity—the reward of them who *do good*, who are *rich in good works*, who are *ready to distribute*, and *willing to communicate* their worldly wealth in the relief of the necessitous.

This point is also established by our Saviour in the process he hath given of the final judgment.‡ He disdains not to call the poor and helpless his brethren; no other qualities are brought into account, besides the good works of mercy and charity. They who, from the sincere love of God and man, have clothed the

naked,

* 2 Tim. ii. 19. † Heb. xi. 10. ‡ Matth. xxv.

naked, fed the hungry, entertained the stranger, relieved the prisoner, visited the sick, comforted the distressed, are acknowledged to be the children of *his Father* who is in heaven, and are put in possession of the kingdom prepared for them from the foundation of the world. They, on the contrary, who have hardened their hearts against the cries of distress, and have shut up their bowels of compassion from the poor and helpless, are doomed to take their portion with apostate spirits. The path of duty then lies plain and open before us. You, my worthy friends of this charitable Society, have discerned it, admired it, entered into, and have made good and blessed progress in it. This day's meeting shews you are not weary in well doing. Difficulties and discouragements you may meet with, but they only serve to warm the heart of the benevolent man—they cool not the fervor of Charity. From God it descends to man, and its divine Author will bless and prosper it. Trust, therefore, in the living God, and as he giveth you richly all things to enjoy, continue still to do good, to be rich in good works, ready to distribute, willing to communicate; so shall ye lay up

in

in store for yourselves a good foundation against the time to come; and when the Son of man shall come in his glory, and all his holy angels with him, you shall be set on his right hand, and hear that his most joyful voice, *Come ye blessed of my Father, receive the kingdom prepared for you: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me: For, verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.* Be this, worthy and beloved friends, the happy reward of your good works, and labour of love, which ye have shewed towards his name, in that ye have ministered to the Saints, and yet *do* minister, for his sake who became poor that he might make us rich, “who lay in darkness and the shadow of death, that he might make us “the children of God, and exalt us to “everlasting life,” Jesus Christ, our only Lord and Saviour—To whom, with the Father and the Holy Ghost, be glory and praise, majesty and dominion, now and forever. AMEN.

A N

A P P E N D I X.

Containing a short account of the origin of the Boston Episcopal Charitable Society; together with some of the Rules and Regulations in the disposal of its Charity, and the admission of Members, &c.

IT is a very pertinent and just observation made by the Right Reverend Author of the preceeding Sermon, that "the object of Charitable Institutions being limited, and their Ability increased by union, their efforts become more concentrated, and like the rays of the Sun in a burning Glass, the more powerful: And that relief which no individual could give, will be easily and effectually obtained by the joint energy of the whole."* Under the impression of a sentiment similar to this, a number of Gentlemen did, in the year 1724, form themselves into a Society for the benevolent purpose of relieving the necessitous of their own Communion.

The Preface to their Articles is in these words,

"Whereas

* Page 18.

A P P E N D I X. 3

first of which was always to be a fundamental and essential one; (and which has hitherto been inviolably observed,) viz. "That the principal Stock shall in no case be diminished, but the money that shall be given at the quarterly meetings, or at any other times by constant members or casual benefactors, shall be punctually put to interest, and the interest arising from such money is what shall be distributed to the proper objects of Charity."

This Society was governed by a Treasurer, Deputy Treasurer, and six Trustees, who were chosen at the annual Meeting of the Members on Easter Tuesday, on which day the Society commonly dined together; (but always at their own expence, and not at the expence of the Fund.) The Trustees, or the major part of them, with the Treasurer, or Deputy Treasurer, met monthly, and were empowered to distribute such money to the indigent as they should think fit, provided they gave not more than forty shillings to one person, unless he had been a Member or Benefactor, and in such case, the sum should not exceed five pounds. A quarterly Meeting of the whole Society, by said Articles, was to be held on the first Thursdays in January, July, and October."

In

"Whereas it often happens that many Persons, from being in good circumstances, are by the Providence of God reduced to so great necessities as to need Charity. And inasmuch as we are seldom without real objects of Charity belonging to that truly Apostolic Church, the Church of England, wherein this great duty is so earnestly recommended, and so much practised; We therefore, whose Names are underwritten, do hereby agree to pay yearly at four equal payments, (during pleasure,) the several sums of money over against our names respectively subscribed, for the *setting up* a Charitable Society in the Town of Boston, within the County of Suffolk, in the Province of the Massachusetts Bay in New England, *for the relief of those in an especial manner, who become members of, or benefactors to, this Society*, and afterwards suitable objects of its Charity, and such others (provided they are of the Church of England) whom this Society shall think meet.

And, "in order that said Society might, by the blessing of God, subsist so long as Charity shall be a virtue," they agreed upon and subscribed several Articles, the first

In this manner the Society continued till the late revolution, when many of the Members left the Country, and there were but few Meetings held till the year 1783, when the Society's fund, (exclusive of the interest,) amounted to £. 1383 7s. The Members then voted to add as much of the Interest to the Principal Stock, as should make it £. 1700. and that new Members be admitted upon their paying 30s. entrance.

In February 1784 the Society, experiencing many difficulties in securing their Stock, petitioned the General Court of Massachusetts to be incorporated, which was readily granted by the then Honorable Legislature, and his Excellency Governor HANCOCK, being then in the Chair, very cheerfully signed a Charter of Incorporation, creating twenty seven Members, the number the Society then consisted of, with their Associates and Successors, into a body politick, by the Name of the BOSTON EPISCOPAL CHARITABLE SOCIETY, granting them the same powers and privileges that other corporate bodies are invested with. In conformity to said Charter, an annual Meeting is held on Easter Tuesday in every year, for the purpose of electing a President, Vice President, Treasurer, and six Trustees: and quarterly Meetings on the first Thursdays in January, July, and October.

The Trustees, at least three of them, together with the President, Vice President or Treasurer, meet the first Thursday in the remaining months, and distribute to the necessitous the whole annual interest of the Fund now amounting to upwards of £. 130: and in rotation visit the persons who apply for relief, in order to enquire into their circumstances and characters, and to ascertain that they are proper objects of the Society's Charity. The Fund is annually encreased by the entrance of new, and the subscriptions of all the Members, who pay at the least four Dollars per annum.

The Rule for the admission of Members is, "when any Person shall desire to become "a Member of this Society, he is to signify "such his desire to the President, Vice "President, or Trustees, at their monthly "Meeting, (which is entered upon the Records, and reported to the Society at their quarterly Meeting,) "and in case "the Person so applying shall then obtain "the Votes of three fourths of the Members present, he is admitted, but not "otherwise."

The number of the present Members is about fifty, by whose Subscriptions the Fund is increased near £. 75 per annum.

The

The

6 A P P E N D I X.

The Officers chosen at the annual Meeting on Easter Tuesday 1788, were as follows,

Mr. JOHN CUTLER, President,
WILLIAM TUDOR, Esq; Vice President,
Mr. BENJAMIN GREENE, Treasurer,

Rev. SAMUEL PARKER,	} Trustees.
DANIEL HUBBARD, Esq;	
Messrs. RICHARD GREEN,	
JOHN HASKINS,	
JOSEPH GREENE,	
and	
OLIVER SMITH,	

Mr. JOSEPH HEAD, Secretary.



The duty of considering our ways.

A
S E R M O N

P R E A C H E D

[16]

ST. JAMES' CHURCH,

NEW - LONDON,

ON ASH WEDNESDAY, 1789.

By the Right Reverend Father in GOD,
SAMUEL, Bishop of Connecticut

NEW - H A V E N.

PRINTED BY T. AND S. GREEN.

A N

EARNEST PERSUASIVE

T O

FREQUENT COMMUNION;

Addressed to those Professors of the

Church of England,

[17]

I N

C O N N E C T I C U T,

Who neglect that HOLY ORDINANCE,

By the Right Reverend Father in GOD,
S A M U E L, their Diocesan Bishop.

N E W - H A V E N:

PRINTED BY THOMAS AND SAMUEL GREEN.

M, DCC, LXXXIX.

A SERMON,

[18]

PREACHED

IN CHRIST CHURCH, PHILADELPHIA,
BEFORE THE CORPORATION

FOR THE RELIEF OF THE

WIDOWS AND CHILDREN OF CLERGYMEN

OF THE

PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES
OF AMERICA,

AT THEIR ANNIVERSARY MEETING,

WEDNESDAY, OCTOBER 7TH, 1789, AT PHILADELPHIA, PA.

BY THE

RIGHT REVEREND SAMUEL SEABURY, D.D.,

BISHOP OF CONNECTICUT.

[NOW FIRST PRINTED FOR THE CORPORATION, FROM THE ORIGINAL
MANUSCRIPT IN POSSESSION OF HIS GREAT-GRANDSON,
THE REVEREND W. J. SEABURY, D.D.]

PHILADELPHIA :

SHERMAN & CO.

1880.

BISHOP SEABURY'S SERMON.

PSALM xli. 1.—Blessed is he that considereth the poor and the needy ;
the Lord shall deliver him in the time of trouble.

THE commands of God, enjoining liberality to the poor and the motives to the practice of that duty, are so scattered through the Bible that it is impossible they should pass unnoticed by a careful reader. They who believe that all true religion is from God, that moral virtue is founded on his law, and that the Bible contains the revelation by which the true religion is made known, and the will or law of God declared, by which the moral duties are established, will readily suppose that the great duty of liberality to the poor could not possibly have been neglected.

The condition of the human race in the world necessarily implies inequality in their circumstances. The different capacities and situations of individuals will make a difference in the power and opportunity of obtaining, not only riches, but the conveniences, and comforts, and necessities of life. While some abound in all good things, others will find it difficult to procure food and raiment.

Much of this inequality may be owing to ignorance, carelessness, or imprudence, but a great part of it does necessarily arise from the state of civil society, for it will be found that where property is the most precisely marked and guarded, the difference between rich and poor will be the most conspicuous.

That it is not the intention of Almighty God, the kind Father of all men, that any of his creatures should necessarily be left to suffer and perish from the want of those things which are necessary to their subsistence, we have a right to conclude, both from the benevolence of his nature and from the ample provision he hath made for their support.

But God hath not left this matter to be ascertained merely by the inductions of reason. In the revelation he hath been pleased to make for the ground of our faith and rule of our practice, it is minutely regarded. We are there informed that God hath made of one blood all the nations of the earth; that, therefore, all men are brethren, and ought to love and do good to each other as they have opportunity; that the different abilities men possess are the designations of his wisdom, and the different situations they occupy in life the result of his providence; that particularly with regard to the distinction of *rich* and *poor*, it is he who giveth men ability to get wealth, and that the superfluous wealth that some possess is a talent committed by him to their management, and is intended to be, as it were, a store for the relief of those various distresses into which their necessitous brethren may fall. To render this intention of his goodness effectual he hath induced the human heart with the quickest emotions of tenderness and pity upon the sight of distress, so that, till the habits of selfishness render it callous, the cries of human misery will ever call forth the readiest exertions of benevolence. And to strengthen this natural propensity he hath, in his holy word, enforced the duty of relieving the necessities of the poor by the most precise commands and alluring promises. Sometimes they are represented as his particular friends and family; and he declares he will consider whatever is given to them as lent to him, and promises to repay it. "He that hath pity on the poor lendeth to the Lord," said the Holy Ghost by the pen of Solomon; "and that which he hath given will he repay him." One direction of St. Paul to Timothy relates directly to this point: "Charge them who are rich in this world that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." Sometimes liberality to the poor is represented as a sacrifice highly acceptable to God. "To do good and to distribute forget not, for with such sacrifices God is well pleased." Sometimes this duty is

enforced upon us from the example of God and of Christ; that as they love and do good to all men, and more particularly to us Christians, so we, having received more particular obligations from God's goodness and Christ's love, ought more especially to show the grateful sense we have of it by doing good to others, especially by relieving those who are in distress as God shall give us ability and opportunity; even as Christ relieved us.

It is not from an apprehension that the respectable Society and Congregation before whom I have this day the pleasure of preaching are deficient in sentiments of Christian liberality, or that they need any labored exhortations to the practice of it, that I have brought these considerations before them. Their presence here this day shows their good disposition towards the charitable institution which this meeting is intended to encourage and support: namely, the relief of the widows and children of clergymen of the Episcopal communion in this and the two neighboring States of New Jersey and New York.

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When it is considered that however great the ability of individuals may be, however warm their benevolence and diffusive their charity, their efforts must be limited,—their liberality cannot relieve every one,—the propriety and necessity of charitable institutions for particular purposes will be evident. By confining their views to persons of a certain description the efforts of such institutions will be concentrated, and their united ability will effectually accomplish that relief which in their separate capacity they could never effect. In this view charitable societies resemble great rivers, which, by collecting and uniting rivulets and brooks, not only diffuse fertility through large regions, but open communications and sources of wealth which could have been obtained in no other way.

With this design—to collect the benevolence of such persons as should be disposed to encourage the good work—the Corporation for the Relief of the Widows and Children of Clergymen of the Episcopal Communion was formed in the year 1769, and consisted, besides the clergy (who, to be benefited by it, were to become annual subscribers), of a number

of gentlemen, eminent for their stations and abilities and for the goodness and benevolence of their hearts. By their prudent efforts and the donations and collections of charitable persons and congregations the Corporation, though in some degree interrupted by the late unsettled state of the country, has, by God's goodness, been continued to this time, and has been enabled to give relief to such objects as are entitled to the benefit of the institution.

The earnest wish of the members is to pursue and carry into full effect the pious design of their incorporation. This is the end of this day's meeting, and to increase their ability, and to give success to their endeavors, we do earnestly, and in the name of Christian charity, apply to the benevolence and liberality of the congregation here assembled; trusting that when the disinterestedness of our intentions and the merit of the objects whose relief we have in view are considered we shall be favored with their warm approbation and cordial support.

That the state of the clergy of the Episcopal Church in this country is a precarious one, and not adapted to form permanent establishments in the world, will be acknowledged by those who attend to it. The abilities necessary to the decent discharge of their office, and the expense of the education requisite to qualify them to enter into it, are such as would entitle them to pursue any other business of life with good prospect of success. It ought also to be remembered that they cannot enter on their duty till a more advanced age than the other employments of life require; so that, in a general way, their little patrimony, or the ability of their parents, is exhausted by the time they come to the age which the canons of the Church require for their going into holy orders. Of course, when they enter on their parochial charge they have nothing to begin with, and, as they seldom receive any emolument from their parish till the end of the year, they are too generally obliged to support themselves that first year upon credit, and, unhappily, obliged to contract debts which incumber them a great part of their lives, and from

which, if their income be small, they never entirely free themselves to the day of their death.

In the three States to which the Corporation extends, the livings, with few exceptions, are of small value, scarcely equal to the exigencies of a moderate family; though regulated by the exactest prudence and economy. If the clergy are conscientious in the discharge of their duty (and we flatter ourselves they are in this respect, and we hope in all others, free from reproach) they will have little time or opportunity to avail themselves of any other means of living but which arise from their clerical office, and from this nothing can be accumulated to support their widows and families should it please God to take them out of the world before their children are able to get their own living.

It is not my intention to exaggerate distress or paint calamity in deeper colors than truth will justify. I only wish to place a plain and unadorned picture before you. Permit me, then, to present to your view the mournful widow and weeping children of a worthy clergyman whom it hath pleased God in his all-wise providence to take to himself in the midst of his days. While *he* lived they had the comforts of life, wholesome food, at least, and decent clothing. And what is more—to him, the husband and the father, they could look for protection, for advice, for instruction, and with him enjoy all the endearments of family connection. And now what have they left? Nothing—nothing but their hope and trust in him who is the Father of the fatherless and who defendeth the cause of the widow. And he, I trust, will help them. He who openeth his hand and filleth all things living with plenteousness, who feedeth the young ravens that cry to him, who clotheth the lily and the grass, he will be their comfort and support. He inspired the hearts of the benevolent founders of this institution; he excited the attention and the liberality of all those worthy persons who have since become members of it or have contributed to it, and he will, we humbly hope, continue to raise up friends to support and conduct it to perfect maturity. It merits your recollection, beloved in Christ,

that the persons for whom we solicit your charity are the descendants and most intimate connections of those men who have spoken to you the words of eternal life and led your feet in the way to peace and reconciliation with God; who presided in your religious assemblies and presented your prayers and praises and oblations to the Almighty Father of heaven and earth. They neglected—they gave up—their own temporal to promote your spiritual interest, and if they have sown to you spiritual things, is it a great matter if their desolate widows and indigent children should reap some small portion of your worldly things?

Consider, too, I beseech you, the effect which your liberal support of this charity must have upon the ministers of our holy religion whom the providence of God continues among us. How will their alacrity in their duty be increased, and their anxious cares for the future subsistence of an affectionate wife and dutiful children be done away, when they know that by your liberality they will, in a good degree, be secured against pressing want and those many strong temptations to vice and villany which abject poverty generally brings in her train, and against which the best education is not always a secure guard.

Nor is it a matter of light consideration that by doing good to those for whom we now solicit your liberality you provide for your own happiness, and lay a sure foundation of the most solid comfort and the purest satisfaction that the heart of man can conceive. In this vale of mortality everything is fleeting and uncertain. The most prosperous have no security against adversity but the good providence of Almighty God. They know not how soon, nor by what unforeseen strokes, distress may come upon them. Riches make to themselves wings and fly away, death deprives us of our friends, want of health prevents our enjoying the good things we possess, or violent sickness confines us to the bed of languishing and despair.

How happy, under such circumstances, to have a friend on whose power and goodness we may absolutely rely! God is ready to be that friend to us all. All-gracious to pity, all-

bounteous to relieve the miseries of his suffering creatures, he hath pointed out the method by which his friendship may be secured. He calls us to the imitation of his goodness, that we may receive the full measure of it; to show mercy and pity to our fellow-creatures, that *he* may show mercy and pity to us; to relieve the distresses of others, that *he* may relieve ours; to defend and protect the weak and those who have no helper, that he may be our protector and defender.

Blessed is the man whose hope is in the Lord Jehovah! whose pitying eye hath beheld, and whose charitable hand hath delighted to relieve the wants and miseries of his suffering brethren. Should the evil day of trouble come upon him—and who, I beseech you, is secure from the strokes of adversity?—how will it assuage the sorrows of his heart to recollect that he never turned away his face from distress, nor refused that relief to the miserable which his ability enabled him to give! Should his wealth forsake him and he be reduced to an alliance with the children of poverty, how will it cheer his soul to reflect that while he possessed wealth, the hungry were fed and the naked clothed by his hand, the prisoner comforted and the unfortunate debtor set free from embarrassment by his means! Strong will be his hope in the good providence of his God that *he* will *preserve him and keep him alive*, that he will defend him from the *despitefulness* of the proud and from the iron hand of the merciless oppressor. Should he be visited with sickness and confined to the restless couch of pain, how will it assuage the burnings of a fever and mitigate the agonies of anguish to remember that in the days of his prosperity his alms have often refreshed the diseased bodies, his consolations given peace to the troubled minds of others!

And when the last conflict of nature shall approach, and the prospect of eternity, opening full upon him, shall convince him that he is just going to quit this world, and must leave the wife of his bosom a lonely and disconsolate widow, the children of his affections fatherless and without a protector, how strong will be the support he will derive from the recol-

lection that he hath ever been the protector of the friendless, the defender of the widow, the father of the orphan !

In that time of distress, that day of evil, when the world shall fail and every earthly dependence give way, nothing can support the heart of man but confidence in God ; and nothing can, on good grounds, inspire this confidence but the Christian's hope, founded on the merit of the Redeemer and the consciousness of having lived in the fear of God and in earnest endeavors to obey his commandments. The promises of temporal blessings and of deliverance from, or support under, the troubles and calamities of this world, which God hath been pleased to make to the charitable and merciful, are certainly worthy motives for us to act upon. But they are weak, and, if I may so express myself, disappear when compared with those gracious assurances of life and happiness in his eternal kingdom, which he hath given to those who love and obey him, and particularly to those who imitate his own goodness by diffusing benefits according to their ability on all around them, especially on the poor and suffering members of Christ's body. For whatever satisfaction we may take in the sense of God's protection and blessing in this world, our highest consolation must arise from being able to anticipate the approbation of our Judge at the last day. *That* will emphatically be the time of trouble, the day of evil. "Blessed is he that considereth," etc. The Lord, even that Lord who himself was delivered in the evil day of trouble by a glorious resurrection, shall in like manner deliver from the power of death all those who for his sake love and relieve their poor and distressed brethren. He shall raise them from the dust of the grave, he shall call them to the arms of his mercy, he shall place them on his *right* hand, and he shall triumphantly conduct them to his own heavenly kingdom ; opening his life-giving mouth, and speaking to them in the persons of those whom their labors of love have relieved, and saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat ; I was thirsty, and ye gave me drink ;

I was a stranger, and ye took me in ; naked, and ye clothed me ; I was sick, and ye visited me ; I was in prison, and ye came unto me." So be it, Blessed God, with every one of us, for thy mercy's sake, in Christ Jesus our Lord ; through whom we beseech thee to enable us by thy Holy Spirit so to employ ourselves in works of mercy and love in this world that we fail not finally to attain thy heavenly promises. To thee, O Father, with thy Son and Holy Spirit, be ascribed glory and power, adoration and praise, now and forever. Amen !



SAMUEL SEABURY, born Nov. 30, 1729, died Feb. 25, 1796. Consecrated in Aberdeen, Scotland, Nov. 14, 1784 First Bishop of Connecticut and First Presiding Bishop of the American Church

[19]

An Address
from the Parson
 TO THE
 MINISTERS and CONGREGATIONS
 OF THE
 PRESBYTERIAN and INDEPENDENT
 PERSUASIONS
 IN THE
 UNITED STATES of AMERICA.

By a MEMBER of the EPISCOPAL CHURCH.

[Attributed to Bp. Seabury.]

*We took sweet Counsel together, and walked unto the House
 of God in Company.*
 DAVID.

*Now I beseech you, Brethren, by the Name of our Lord Jesus
 Christ, that ye all speak the same Thing, and that there be
 no Divisions among you; but that ye be perfectly joined
 together in the same Mind, and in the same Judgment.*
 St. PAUL.

PRINTED IN THE YEAR M,DCCC,XC.

AN ADDRESS, &c.

GENTLEMEN,

IT is neither from a whimsical nor pragmatical disposition that I address you at this time, and in this manner; but, if I know my own heart, solely from a wish to do good to the general interest of christianity, and to the state of religion in this country, by uniting the great body of Presbyterians and Independents with the Episcopal Church. The Episcopal Church, you well know, is descended from the Church of England, from which the Presbyterians and Independents withdrew themselves in the sixteenth century. My encouragement to this undertaking arises from observing, that candour and liberality of sentiment are increasing in the country, and that most of those objections against the Church of England which caused a separation from it, have in a great measure ceased to operate in the United States of America.—People of your persuasion can now look upon a gown or surplice without horror; and some of your own clergy make a respectable and dignified appearance when clothed in the former of those garments, or, at least, one very like it. They can be present at divine service in our churches, and use the Common-Prayer-Book with every appearance of sincere devotion. They can pay attention to Christmas and Good-Friday, and seem to be sensible of the propriety of observing *those* days, at least, for the commemoration of the nativity and death of the blessed Redeemer: and your clergy, particularly in the eastern States, have generally adopted, and seem to be well pleased with, the stile and title of Bishop.

From these circumstances, I cannot but hope that the great difficulties in the way of an union between you and the Episcopal Church are at an end, and that all lesser matters may be obviated or removed by mutual explanations and concessions.

Another reason that has induced me to make this attempt is, the great importance of unity in Christ's Church.

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Christ

(4)

Christ has but one church, and I know of no medium between being in this church and out of it. It must appear, at first view, that different modes of church government, and of public worship in the same country, must have unfavourable effects on christian unity. And as Christ's Church is and can be only one, why should not its government and worship be the same in the same country? The peace of the church and of civil society would be better secured, and the edification of christian people better promoted under the same mode of church government, than where the modes are various and discordant. And their assembling, though in different congregations, to worship God by the same form, and to profess their faith in the same words, would prevent many of those disputes and jealousies that now too frequently happen, and which, under such circumstances, must for ever happen. It must therefore be the wish of every man who desires the prosperity of his country, and to see the kingdom of the Redeemer flourish in peace and unity, that all the different parties of christians were cemented together by the same faith, and doctrines, and discipline, and government, and form of worship—making one great body—living together, and serving God in unity of spirit, in the bond of peace, and in righteousness of life.

That I am a member of the Episcopal Church I have no desire to conceal. It is from a full persuasion of the excellency of that church in its doctrines, government, and mode of worship, that I wish all others to be of the same profession with myself. I can easily believe that others may have as strong an attachment to their religious profession as I have to mine, and may be as fully persuaded of its superior excellency. But then, I imagine this attachment and persuasion arises from education, habit, and sometimes from prejudice, and from an undue regard to the opinion and judgment of others. I persuade myself, that on a fair examination, matters would appear otherwise to them than they do at present. It is to this fair examination that I now invite them. Candid inquiry can hurt nobody—it is a friend to truth, and therefore to human happiness.

I am very sensible, that great address and good temper are necessary in conducting such an inquiry with any prospect

A DISCOURSE,

DELIVERED IN

ST. JOHN'S CHURCH,

IN

PORTSMOUTH, NEW HAMPSHIRE,

At the conferring the Order of PRIESTHOOD on

The Rev. ROBERT FOWLE, A. M.

of HOLDERNESS,

On the FESTIVAL of ST. PETER, 1791.

By the Right Rev. SAMUEL SEABURY, D. D.

BISHOP of CONNECTICUT.

Am I therefore become your enemy, because I tell you the truth?—GAL.
iv. 16.

—the devil—is a liar, and the father of it.—St. JOHN, viii. 44.

—the Church of the living God, the pillar and ground of the truth.—
1. TIM. iii. 15.

PRINTED AT BOSTON,
BY ISAIAH THOMAS AND EBENEZER T. ANDREWS,
FAUST'S STATUE, No. 45, NEWBURY STREET.
For GABRIEL JAMES OSBORNE, jun. Printer, in Portsmouth.

MDCXCXI.

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ADVERTISEMENT.

THE misrepresentation of a passage in the following Sermon, and the publick abuse of the author, are the reasons of its publication. As far as it goes, it contains his deliberate sentiments on the subject, which he has no disposition to retract. He has expressed them freely, because he thought it his duty; and because in a free country, he supposed he had a right to do so. And he still hopes he has as undoubted a privilege to explain and establish the Episcopacy of the Church, as others claim to revile and destroy it. Should any one be disposed to nibble at particular sentiments and expressions, he is heartily welcome: The principles, he flatters himself, will abide the trial of reason and scripture. Nonsense, he knows, will have its paroxysms, and that they will sometimes be violently abusive, especially when the secrecy of a newspaper can effectually conceal an author in writing his ignorance and malice. The blessed Redeemer was reviled as a drunkard—the holy Baptist as a demoniac—St. Paul as a babbler—They were defamed—made as the filth of the world—the off-scouring of all things—and by whom? In such company it is the author's highest honour to be found, suffering reproach as they did in the cause of truth.

SPY PRINTING-OFFICE, July 7, 1791.

PROPOSALS

For Printing (by Subscription,)

Bishop SEABURY'S

ORDINATION SERMON;

Preached in St. John's Church, PORTSMOUTH,
at the Ordination of the

Reverend Mr. FOWLE.

A NUMBER of respectable characters (ladies and gentlemen) being desirous that the sermon of the Rt. Rev. Bishop SEABURY should be published, the subscriber, to that end, issues the following *Proposals*:

I. It shall be printed on a fair type, and shall be afforded to subscribers for *one shilling*—the money to be paid on delivery of the Books.

II. Such as subscribe for six copies shall be entitled to a seventh gratis.

III. The sermon will be put to the press as soon as three hundred copies are subscribed for.

GEORGE JERRY OSBORNE, Jun^r.

If the subscribers engage to take the number of copies affixed to our names, and engage to pay therefor agreeable to the above proposals.

Names. | Residence. | No.

Extract from the London Review, and Literary Journal, for Feb. 1793.

THE elegance of stile, and energy of argument, in this discourse, are as pleasing as the candor and liberality of the preacher; and, we doubt not of its salutary and healing effects in New-England, where religious opinions and professions abound, and have multiplied since 1620, in defiance of the ancient pious puritans, who settled that country under a genus of Episcopacy resembling the hierarchy of the Church of England, when Bishops were not peers of the realm. The learned Bishop will escape the censure of every candid person that may differ in opinion with him, seeing he has taken no greater privilege in dissenting from modern puritans, than they have taken in dissenting from the Bishop and ancient puritans.—Each of the subjects the Bishop has forcibly illustrated in a manner that every admirer of revelation must feel to be of importance to the Christian system, and those who yield not their assent to the truths, will not be able to overthrow the facts alledged for their support.

TO THE
GENERAL CONVENTION
OF THE
PROTESTANT EPISCOPAL CHURCH
IN THE
UNITED STATES OF AMERICA;
THE FOLLOWING
DISCOURSE

IS RESPECTFULLY INSCRIBED,
BY THEIR VERY AFFECTIONATE
AND HUMBLE SERVANT,
THE AUTHOR.

New-York, September 15th, 1792.

75

In the House of Clerical and Lay Deputies of the Protestant Episcopal Church in the United States of America, Wednesday September 12, 1792.

RESOLVED UNANIMOUSLY, That the Thanks of this House be given to the Right Reverend Dr. SEABURY, for his Sermon delivered this Day in Trinity-Church; and that the Rev. Dr. Beach and Robert Andrews, Esquire, be appointed to present the Thanks of this House, and to request a Copy of the Sermon, for Publication.

Extract from the Minutes,

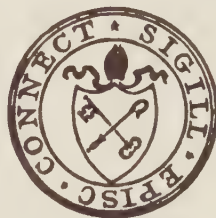
J. BISSETT. Sec'y.

In the House of Bishops, Saturday, September 15th, 1792.

RESOLVED, That this House concur with the House of Clerical and Lay Deputies, in thanking the Right Rev. Bishop SEABURY, for his Sermon delivered at the Opening of the Convention; and in requesting a Copy of the same to be printed.

Extract from the Minutes,

L. CUTTING, Sec'y.



A
DISCOURSE

DELIVERED BEFORE THE

TRIENNIAL CONVENTION

[21]
OF THE

Protestant Episcopal Church

IN THE

UNITED STATES OF AMERICA,

IN TRINITY-CHURCH,

NEW-YORK.

ON THE TWELFTH DAY OF SEPTEMBER, ONE THOUSAND
SEVEN HUNDRED AND NINETY-TWO.

By SAMUEL SEABURY, D. D.
Bishop of Connecticut and Rhode-Island.

NEW-YORK:

PRINTED BY HUGH GAINES, AT THE BIBLE. IN
HANOVER-SQUARE,

—1792.—

The following Prayer is, by the direction of the Bishop of Connecticut, to be used in all the Episcopal Congregations in the State, on Ash-Wednesday, and thro' the season of Lent, immediately after the Collect. We humbly beseech thee, O Father, &c. When the Litany is read, and at other times before the Prayer for all Conditions of Men.

O Almighty God, by thy whole providence the our wickedness, O God, whole Creation is sustain- and we implore thy mercy. ed and fed; We are taught Give us, we beseech thee, by thy holy Word, that unfeigned repentance for thou dost not willingly as- all our errors and sins, and sist the children of men; accept the contrition of but that thy judgments are our hearts. Remove thy intended to bring them to chastisement from us, and repentance, and a due sense blest the labour of our of their dependence on hands, that our land may thee, that thou mayest have yield her increase, and we mercy upon them: In thy thy servants may rejoice wisdom thou hast thought in thy loving-kindness. good to cut short the pro- Hear us, O heavenly Fa- duce of the earth, and frustr- ther, and have mercy on trate the hope of the hus- us miserable sinners, for bandman by devouring In- the merits sake of thy Son, sects.—Justly do we de- Jesus Christ, our Media- serve this punishment, for tor and Redeemer. Amen. we have sinned against

Lessons for Ash-Wednesday.

Either } Malachi III. Mat. iii and iv, to V. 12.
or
} Dan. IX. V. 3; to 20. 2 Pet. iii.

[22]

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Either } Malachi III. Mat. iii and iv, to V. 12.
or
} Dan. IX. V. 3; to 20. 2 Pet. iii.

SAMUEL, by divine permission, Bishop of Connecticut and Rhode-Island, to the Clergy of the Church in Connecticut and Rhode-Island, Greeting.

WHEREAS the Rev. Mr. James Sayre, formerly Rector of Trinity Church in Newport in Rhode-Island, having removed into Connecticut, hath behaved himself in a very undutiful and unchristian manner, in depraving the Liturgy, contravening the government, and despising the discipline of the Protestant Episcopal Church in America—in traducing, reviling, and misrepresenting the Bishop and Clergy of Connecticut, thereby endeavouring to excite schisms and divisions, and to destroy the peace and unity of the Church ; and hath also withdrawn himself from her Communion :

Be it known to all whom it may concern, That the said Rev. Mr. James Sayre is hereby declared to be out of the Unity and Communion of the Church, and is forbidden to perform any Ecclesiastical Offices belonging to it, until he shall by repentance and reformation of his conduct be qualified for, and shall be restored to its Peace and Communion. And all the members of the Protestant Episcopal Church, both Clergy and Laity, are hereby cautioned against holding Communion, or any Ecclesiastical fellowship with him the said Rev. Mr. James Sayre.

You, therefore, the Clergy of Connecticut and Rhode-Island are hereby directed to make this declaration public, by reading it in your several congregations immediately after sermon, on the sunday next after it shall come to your hands.

SAMUEL, Bp. Connect. & Rho. Island.

Done at New-Milford, }
in Connecticut, this }
25th day of September, }
1793.

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Additional FORM of PRAYER for Wednesday, the Ninth of October, 1793.

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INTRODUCTORY SENTENCES.

St. Luke xv. 15—18. I will arise, and go to my Father, &c.

Dan. ix. 9, 10. To the Lord our God belong mercies, &c.

Lam. iii. 22. It is of the Lord's mercies, that we are not consumed, because his compassions fail not:—they are new unto us every morning:—great is his faithfulness.

Proper Psalms, 90 and 91.

1st pr. Lesson, Job xiv. to v. 16; then the 130th Psalm.

2d pr. Lesson, St. John xi. v. 21 to v. 44.

Instead of the Collect for the day,

O Saviour of the world, who by thy cross, &c. *Visit. of the Sick.*

AL MIGHTY God, and most merciful Father! Creator of our bodies, preserver of our spirits! “in whom we live, and move, and have our being,” “look down from heaven, the habitation of thy glory, open thine ears, and hear the supplication and prayer” which thy servants, here assembled, make in behalf of our sick and afflicted brethren, now groaning under the weight of thy chastisements. There is mercy with thee, O Lord! that thou mayest be feared; and it is because thy compassions fail not, that we are still in the land of the living, and in the place of hope. That undeserved mercy and forbearance which thou vouchsafest to us, we supplicate for our sick and disconsolate brethren. Look upon them, O Lord! with the light of thy reconciled countenance, and be not angry with them forever! O, for the sake of thy Son Jesus, who came to bear our sorrows and heal our sicknesses, accept their tears, listen to their cries, bless the means used for their recovery and health,

and command the destroying angel to sheath his sword. Turn thee again, O Lord! and be gracious unto thy servants; comfort them with thy love and favour; “shew them thy works” of mercy, and “their children thy glory.”—And whilst we implore thy mercy for them, we desire to present our unfeigned thanks, for thy most gracious providence and protection vouchsafed to ourselves; and may thy tender mercy and loving kindness accompany us all the days of our lives. Gracious God, preserve us from untimely death; keep us from sin, defend us in every danger, and enable us, by the co-operations of thy holy Spirit, to praise thee by our lives, to glorify thee at the hour of our death, and so to be numbered with the saints of the Most High, in glory everlasting. All we beg is for the sake and through the merits and intercession of thine adorable Son, and our most gracious and prevailing Mediator, Christ Jesus. Amen.

After the general thanksgiving,

The Almighty Lord, who is a most strong tower, &c. *Visit. of the Sick.*

DISCOURSES
 ON
 SEVERAL SUBJECTS.

In Two Volumes.

TO THE
 EPISCOPAL CLERGY
 OF
 CONNECTICUT and RHODE-ISLAND,

These two Volumes of DISCOURSES
 ARE RESPECTFULLY INSCRIBED,
 IN TOKEN OF THE REGARD AND ESTEEM OF THEIR
 AFFECTIONATE DIOCESAN,

SAMUEL SEABURY.

DISCOURSES
 ON
 SEVERAL SUBJECTS.

BY SAMUEL SEABURY, D. D.
 BISHOP OF CONNECTICUT AND RHODE-ISLAND.

[25]

VOL. I.

NEW-YORK:
 PRINTED BY T. AND J. SWORDS,
 FOR
 J. RIVINGTON, BOOKSELLER, NO. 1, QUEEN-STREET.

—1793.—

C O N T E N T S

OF

VOLUME I.

DISCOURSE I.

PART I.

The Authority of Christ's Ministers.

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1 COR. iv. 1, 2. *Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful.* — — — 1—17

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The Duty of Christ's Ministers. 18—34

PART III.

The Duty of the People towards the Ministers of Christ. 35—50

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PART I.

The Apostolical Commission.

JOHN xx. 21, 22, 23. *Then said Jesus to them again, Peace be unto you. As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and said unto them, Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.* 51—74

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DISCOURSE IV.

Of Infant Baptism.

MARK x. 13, 14, 15, 16. *They brought young children to him, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily, verily I say unto you, whosoever shall not receive the kingdom of God, as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.* — — — 119—139

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Of Christian Unity.

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EPHES. vi. 3, 4, 5, 6. *Endeavouring to keep the unity of the Spirit in the bond of peace: There is one body and one Spirit, even as ye are called in one hope of your calling: One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.* — — — 207—220

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The Descent of Christ into Hell.

ACTS ii. 25, 26, 27. *For David saith concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved. Therefore did my heart rejoice, and my tongue was glad: moreover also, my flesh shall rest in hope. Because thou wilt not leave my soul in hell, neither wilt thou suffer thy holy One to see corruption.* — — — 221—229

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Observations on the Creation of Adam.

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PART I.

Observations on the History of Cain and Abel.

GEN. iv. 3, 4, 5, 6, 7. *And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering; but unto Cain and to his offering, he had not respect. And Cain was very wroth, and his countenance fell. And the Lord said unto Cain, Why art thou wroth? And why is thy countenance fallen? If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.* — — — 255—263

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GEN. vi. 3. — *My Spirit shall not always strive with man, for that he also is flesh: Yet his days shall be an hundred and twenty years.* — — — 279—291

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PART I.

The fatal Effects of obdurate Unbelief and Impenitency.

LUKE xi. 24, 25, 26. *When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself, and they enter in and dwell there: And the last state of that man is worse than the first.* — — 293—303

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The general Judgment.

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The Steadfastness of Job.

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DISCOURSES

ON

SEVERAL SUBJECTS.

BY SAMUEL SEABURY, D. D.

BISHOP OF CONNECTICUT AND RHODE-ISLAND.

VOL. II,

NEW-YORK:

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FOR

J. RIVINGTON, BOOKSELLER, NO. 1, QUEEN-STREET,

—1793.—

DISCOURSE III.

The Example of the Israelites.

1 COR. x. 11, 12. *Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore, let him that thinketh he standeth, take heed lest he fall.* — — 39—54

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- 1 COR. x. 13. *There bath no temptation taken you, but such as is common to man: But God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.* — — 55—70

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- LUKE xviii. 42. *And Jesus said unto him, Receive thy sight, thy faith hath saved thee.* — — 85—94

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- 1 JOHN ii. 1, 2. *My little children, these things write I unto you, th^t ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for our sins only, but also for the sins of the whole world.* 113—124

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- GAL. vi. 7, 8. *Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption: but he that soweth to the Spirit, shall of the Spirit reap life everlasting.* — — 145—153

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- 1 JOHN iii. 8. *He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.* — — 201—214

DISCOURSE XIV.

No Respect of Persons with God.

- ROM. ii. 28, 29. *He is not a Jew, which is one outwardly; neither is that circumcision which is outward in the flesh: But he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men but of God.* — — 215—226

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DISCOURSE XVIII.

The Parable of the Virgins.

- MATT. xxv. 13. *Watch therefore, for ye know neither the day, nor the hour, wherein the Son of man cometh.* 271—284

DISCOURSE XIX.

Cautions with regard to hearing Sermons.

- LUKE viii. 18. *Take heed how ye hear.* 285—301

A

DISCOURSE

[26] DELIVERED IN

ST. JAMES' CHURCH,

IN NEW-LONDON,

On Tuesday the 23d of December, 1794

BEFORE AN ASSEMBLY OF

FREE AND ACCEPTED MASONS,

CONVENED FOR THE PURPOSE OF INSTALLING

A LODGE IN THAT CITY.

By SAMUEL SEABURY, D.D.

BISHOP OF CONNECTICUT AND RHODE-ISLAND.

NEW-LONDON,
PRINTED BY BROTHER SAMUEL GREEN,
M.DCC.LXXV.

USTON-LODGE, New-London, Dec. 23, 1794.

VOTED unanimously, That Brothers William Richards, Elias Perkins, and Robert Allyn, be appointed a Committee to wait on our Right Rev. Brother Bishop SEABURY, with the Thanks of this Lodge for his Sermon delivered to the Brethren this day; and to request a copy of the same for the Press.

Extract from the Records,

ALTER. S. GREEN, Sec'y.

TO THE

ANCIENT AND HONORABLE FRATERNITY OF
FREE AND ACCEPTED MASONS,

THE FOLLOWING

DISCOURSE

Is respectfully inscribed,

BY THEIR AFFECTIONATE BROTHER

AND HUMBLE SERVANT,

THE AUTHOR.

New-London,

Jan. 2, 1795.

P R A Y E R S.

Glory be to the Father, all those who have departed hence in Him, &c.

As it was in the beginning, &c.

A Almighty God, with glory, through the same spirits of those who departed hence in the Lord, and with whom the souls of the faithful, after they are delivered from the death of the flesh, are in joy and felicity: We delivered from the hand of all the gracious destroyer death, and shall give thee hearty thanks of the enemy—the great Providence: And we beseech thee, by this and every other instance of the will of the Father, daily mortality, to teach that of all he hath given us who are yet alive, to the Son, he should consider how frail and un-lose nothing, but should certain our conditions; raise it up again at the that seriously numbering, last day.

O Ur deceased Infants who have been baptized into the death of Jesus Christ, shall all be in joy and felicity: We delivered from the hand of all the gracious destroyer death, and shall give thee hearty thanks of the enemy—the great Providence: And we beseech thee, by this and every other instance of the will of the Father, daily mortality, to teach that of all he hath given us who are yet alive, to the Son, he should consider how frail and un-lose nothing, but should certain our conditions; raise it up again at the that seriously numbering, last day.

THE grace of our Lord Jesus Christ, and at the tremendous and the love of God, appearing of the great and the fellowship of the God, even our Saviour Holy Ghost, be with us Jesus Christ, may with all evermore. Amen.

* *Jeremiah*, XXXI. 16, 17.

P R A Y E R S.

A Prayer for the Courts of thee, O God, for the sake of Jesus Christ, our Redeemer and Saviour. Amen.

O Almighty and everlasting God, we make our humble supplications to thy Divine Majesty; humbly imploring thy protection and blessing on the People and Government of the United States of America, and especially on the People and Government of this State in which we live: Entreating thy favour, and gracious Goodness towards them: Particularly we make our prayers to thee in behalf of this Court, by thy good Providence, now assembled for the administration of Justice to thy People.

Look with favour, O God, on the Judges of the Court—on the subordinate Officers belonging to it—and, on all concerned in the administration of Justice in it. Direct them by thy Grace in whatever business shall come before them; and grant that all their decisions may be grounded on the principles of Truth and Equity; so that Peace and Happiness, Justice & Righteousness, Religion and Piety may flourish among us for all generations: and, that thy People being secure, through the protection of equal Laws, and the administration of impartial Justice, may joyfully serve thee in all godly quietness; may live in peace and unity with each other, and in peace and friendship with all mankind. Hear us, we beseech thee.

Look with favour, O God, on the Judges of the Court—on the subordinate Officers belonging to it—and, on all concerned in the administration of Justice in it. Direct them by thy Grace in whatever business shall come before them; and grant that all their decisions may be grounded on the principles of Truth and Equity; so that Peace and Happiness, Justice & Righteousness, Religion and Piety may flourish among us for all generations: and, that thy People being secure, through the protection of equal Laws, and the administration of impartial Justice, may joyfully serve thee in all godly quietness; may live in peace and unity with each other, and in peace and friendship with all mankind. Hear us, we beseech thee.

A Prayer for all Conditions of Men. O God, the Creator and Preserver of all Mankind, &c.

A General Thanksgiving. ALMIGHTY God, Father of all Mercies, &c.

The Grace of our Lord Jesus Christ, &c.

A Prayer for the General Assembly, at the Time of their Session. Almighty and most merciful God, we make our humble supplications to thy Divine Majesty, beseeching thee to protect and bless the People and Government of the United States of America, and especially of this State in which we live. Look with favour on the Governor, Council and House of Representatives now assembled for the execution of their several functions in the administration of Government, which in thy Providence have been committed to them. Direct and prosper all their consultations to the good of thy Church, the safety, honour and prosperity of thy People; that under their just and prudent administration, our Rights and Privileges may be preserved, and we enabled to serve thee in all godly quietness. Bless our Country, O God.

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P R A Y E R S.

with every thing thou seest best for it. Dispose the inhabitants of it to live in peace, unity and concord with each other—in peace and amity with all mankind; and grant us thy peace more. Hear us Almighty and most merciful Father, for Jesus Christ's sake our only Mediator and Redeemer. *Amen.*

A Burial office for Infants who depart this life before they have polluted their baptism by actual sin.
By Bishop Seabury.

¶ *The Priest going before the corpse into the church.*
yard; either into the church, or to the grave, shall say,

ALL flesh is grass, and all its glory like the flower of the field. The grass withereth, the flower fadeth when the wind of Jehovah bloweth upon it.
Isaiah xl. 6, 7.

Suffer little children to come unto me—
Mat. xix. 14.

Whoever cometh to me, said the blessed Jesus, I will in no wise cast out.
John vi. 37.

I am the resurrection and the life—
John xi. 25.

Precious in the sight of the Lord, is the death of his saints.
Psa. cxvi. 15.

Blessed therefore are the dead who die in the Lord—
Rev. vii. 13.

They are taken away from the evil to come.
Isa. lvii. 1.

¶ *Coming to the grave shall be said or sung,*

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *While the corpse is made ready for interment shall be said by the Priest, or sung,*

Man that is born of a woman, &c.

P R A Y E R S.

¶ *While earth is cast on the body, the Priest shall say,*

IN the name of the most holy and undivided Trinity, Father, Son, and Holy Ghost, in whose likeness man was created, we commit this body to the ground,—earth to earth—ashesto ashes—dust to dust, in sure and certain hope of its resurrection to eternal life through our Lord Jesus Christ, who is the resurrection and the life; who at his second coming shall change this vile body, according to his most gracious promise, by raising it from the dead, and transforming it into the likeness of his own glorified body, according to the mighty working whereby he is able to subdue all things to himself.

Lord of life and glory, Jesus, eternal Son of God, have mercy on us and hear the prayer of thine own appointment.

Our Father, &c.

O Almighty God, who through thine only begotten Son Jesus Christ, hast overcome death and open'd unto us the gate of everlasting life, mercifully grant, that as this deceased Infant hath been baptized into the death of thy beloved Son Jesus Christ, and thereby made his disciple, and the heir of eternal glory, and now at thy command, hath gone out of this mortal life before he hath done good or evil, the garment of his regeneration remaining pure and unspotted, and his soul having already found admission through the merit of the Redeemer, into thy paradise; so thy body may have a happy passage through the grave and gate of death to a joyful resurrection at the last day; and may then be made partaker of everlasting glory through Him who died, and was buried, and rose again for us, Jesus Christ thy Son, our Lord and Saviour. *Amen.*

P R A Y E R S.

[1]

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P R A Y E R S.

[2]

with every thing thou seest best for it. Dispose the inhabitants of it to live in peace, unity and concord with each other—in peace and amity with all mankind; and grant us thy peace O God, now and forevermore. Hear us Almighty and most merciful Father, for Jesus Christ's sake our only Mediator and Redeemer. Amen.

Whosoever cometh to me, said the blessed Jesus, I will in no wise cast out. John vi. 37.

I am the resurrection and the life—
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P R A Y E R S.

[3]

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P R A Y E R S.

[4]

Glory be to the Father, &c.

As it was in the beginning, &c.

Almighty God, with whom do live the spirits of those who depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh are in joy and felicity: We give thee hearty thanks for all the gracious dispensations of thy wise Providence; And we beseech thee, by this and every other instance of the will of the Father, daily mortality, to teach us who are yet alive, to consider how frail and unstable our condition is; raise it up again at the last day, we may earnestly apply ourselves to attain thy heavenly promises, and at the tremendous appearing of the great God, even our Saviour Jesus Christ, may with all evermore. Amen.

Our deceased Infants who have been baptized into the death of Jesus Christ, shall all be delivered from the hand of the enemy—the great destroyer death, and shall return to their own borders, thy heavenly kingdom; O God; for this is every other instance of the will of the Father, that of all he hath given us who are yet alive, to the Son, he should consider how frail and unstable our condition is; raise it up again at the last day, we may earnestly apply ourselves to attain thy heavenly promises, and at the tremendous appearing of the great God, even our Saviour Jesus Christ, may with all evermore. Amen.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

* Jeremiah, xxxi. 16, 17.

THE PSALTER OR PSALMS OF DAVID,

POINTED AS THEY ARE TO BE SUNG OR SAID IN
CHURCHES.

With the ORDER for MORNING and EVENING
PRAYER DAILY throughout the YEAR.

NEW-LONDON:

PRINTED BY THOMAS G. GREEN, ON THE PARADE.

1795.

ADVERTISEMENT.

IT is remarked by the learned and pious Dr. HORNE, the late Bishop of Norwich, in the preface to his commentary on the psalms, p. 53. That "the offence taken at the supposed uncharitable and vindictive spirit of the imprecations, which occur in some of the psalms, ceases immediately, if we change the imperative for the future, and read, "not Let them be confounded, &c: but, They shall be "confounded, &c. of which the Hebrew is equally capable. "Such passages will then have no more difficulty in them, "than the other frequent predictions of divine vengeance in "the writings of the prophets, or denunciations of it in the "gospel, intended to warn, to alarm, and to lead sinners to "repentance, that they may fly from the wrath to come."

The same observation was formerly made by Dr. HAYMOND in his preface to his commentary on the psalms, p. 32. Supported by the authority of men so eminent for their abilities, learning, and piety, the following edition of the psalter is published with the alterations they have recommended, the imperative mood being changed for the future tense, in all the imprecations which occurred in the psalms. Besides which a

ADVERTISEMENT.

few old words are changed for those which are more modern, and two or three expressions hard to be understood, are altered, still retaining the spirit and meaning of the psalm.

By these means, it is hoped, the psalms will be freed from all objections, and used with more devotion as a part of divine service.

S A M U E L,

Bishop of Connaught and Rhode-Island.

New-London.

Jan. 16th, 1795.

MORNING PRAYER.

Sentences of Scripture.

THE Lord is in his holy temple; let all the earth keep silence before him.

From the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of Hosts.

Let the words of my mouth, and the meditation of my heart, be always acceptable in thy sight, O Lord, my strength and my Redeemer. When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

I acknowledge my transgressions, and my sin is ever before me.

Hide thy face from my sins, and blot out all mine iniquities.

The sacrifices of God are a broken spirit: a broken heart, O Lord; and a contrite heart, O God, thou wilt not despise.

Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

To the Lord our God be-
long mercies and forgive-
nesses, though we have re-
belled against him: neither
have we obeyed the voice
of the Lord our God, to
walk in his laws, which he
set before us.

O Lord, correct me, but with
judgment; not in thine anger,
lest thou bring me to nothing.

Repent ye; for the king-
dom of heaven is at hand.

I will arise and go to my
father, and will say unto him,
Father I have sinned against
heaven, and before thee, and
am no more worthy to be
called thy son.

Enter not into judgment
with thy servant, O Lord;
for in thy sight shall no man
living be justified.

If

If we say that we have not sinned, we deceive ourselves, and the truth is not in us. But if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

DEarly beloved brethren, the Scripture moveth us in sundry places, to acknowledge and confess our manifold sins and wickedness, and that we should not dissemble nor cloke them before the face of Almighty God, our heavenly Father, but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same by his infinite goodness and mercy. And although we ought at all times, humbly to acknowledge our sins before God; yet ought we chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore, I pray and beseech you, as many as are here present, to accompany me, with a pure heart and humble voice, unto

the throne of the heavenly grace, saying—

¶ *A general Confession.*

Almighty and most merciful Father; We have sinned and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; and we have done those things which we ought not to have done: And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou those, O God, who confess their faults. Restore thou those who are penitent; According to thy promises declared unto mankind, in Christ Jesus our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life; To the glory of thy holy Name. *Amen.*

¶ *The Declaration of Absolution.*
Almighty God, the Father of our Lord Jesus Christ, who desirest not the death of a sinner, but rather that he may turn from his wickedness and live, hath

ment to his Ministers to declare and pronounce to his People, being penitent, the Absolution and Remission of their sins. He pardoneth and absolveth all those who truly repent, and unfeignedly believe his holy Gospel. Wherefore, let us beseech him to grant us true repentance, and his holy Spirit; that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy; so that at the last we may come to his eternal joy, through Jesus Christ our Lord. *Amen.*

¶ *Or this.*

Almighty God, our heavenly Father, who, of his great mercy, hath promised Forgiveness of Sins to all those who, with hearty Repentance and true Faith turn unto him; have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. *Amen.*

Our Father, who art in Heaven, Hallowed be thy Name; Thy Kingdom come; Thy Will be done on Earth, as it is in Heaven: his also.

The

Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil: For thine is the Kingdom, and the Power, and the Glory, For ever and ever. *Amen.*

Priest. O Lord, open thou our lips;

Answer. And our mouth shall show forth thy praise.

P. Glory be to the Father, and to the Son, and to the Holy Ghost;

A. As it was in the beginning, is now, and ever shall be, world without end.

P. Praise ye the Lord.

A. The Lord's name be praised.

¶ *Venite, exultemus.*

Come, let us sing unto the Lord: let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving: and show ourselves glad in him with Psalms.

For the Lord is a great God: and a great King above all gods.

In his hand are all the corners of the earth: and the strength of the hills is his also.

MORNING PRAYER.

The sea is his, and he made it : and his hands prepared the dry land.

O come, let us worship, and fall down : and kneel before the Lord, our Maker.

For he is the Lord our God ; and we are the people of his pasture, and the sheep of his hand.

O worship the Lord in the beauty of holiness : let the whole earth stand in awe of him.

For he cometh, for he cometh to judge the earth : and with righteousness to judge the world, and the people with his truth.

Gloria in excelsis.

Glory be to God on high, and on earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son, Jesus Christ : O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive only Son ;

Alle

MORNING PRAYER.

Alle the Holy Ghost : the Comforter.

Thou art the King of Glory : O Christ.

Thou art the everlasting Son : of the Father :

When thou tookest upon thee to deliver man : thou didst humble thyself to be born of a Virgin.

When thou hadst overcome the sharpness of death : thou didst open the kingdom of Heaven to all believers.

Thou sittest at the right hand of God : in the glory of the Father :

We believe that thou shalt come to judge us.

We therefore pray thee, Holy Father, servants with thy grace, hasten to meet us in glory.

Make them to be number'd with thy saints : in glory everlasting.

O Lord, save thy people : and bless thine heritage.

Govern them : and lift them up for ever.

Day by day : we magnify thee ;

And we worship thy name : ever world without end.

Vouchsafe, O Lord : to keep us this day without sin.

O Lord, have mercy upon us : have mercy upon us.

O Lord, let thy mercy be

upon us : as our trust is in thee.

O Lord, in thee have I trusted : let me never be confounded.

Benedicite, omnia opera Domini.

OAll ye works of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Angels of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Heavens, bless ye the Lord : praise him, and magnify him for ever.

O ye Waters that be above the Firmament, bless ye the Lord : praise him, and magnify him for ever.

O all ye Powers of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Sun and Moon, bless ye the Lord : praise him, and magnify him for ever.

O ye Stars of Heaven, bless ye the Lord : praise him, and magnify him for ever.

O ye Showers and Dew, bless ye the Lord : praise him, and magnify him for ever.

O ye Winds of God, bless ye the Lord : praise him, and magnify him for ever.

O ye Fire and Heat, bless

ye

ye the Lord : praise him and magnify him for ever.
 O ye Winter and Summer, blefs ye the Lord : praise him, and magnify him for ever.
 O ye Dews and Frosts, blefs ye the Lord : praise him, and magnify him for ever.
 O ye Frosts and Cold, blefs ye the Lord : praise him, and magnify him for ever.
 O ye Ice and Snow, blefs ye the Lord : praise him, and magnify him for ever.
 O ye Nights and Days, blefs ye the Lord : praise him, and magnify him for ever.
 O ye Light and Darkness, blefs ye the Lord : praise him, and magnify him for ever.
 O ye Lightnings and Clouds, blefs ye the Lord : praise him, and magnify him for ever.
 O let the Earth blefs the Lord : yea, let it praise him, and magnify him for ever.
 O ye Mountains and Hills, blefs ye the Lord : praise him, and magnify him for ever.
 O all ye green Things upon Earth, blefs ye the Lord : praise him, and magnify him for ever.
 O ye Wells, blefs ye the Lord : praise him, and magnify him for ever.

Jubilate

¶ *Jubilate Deo.*
O Be joyful in the Lord, ye all ye lands : serve the Lord with gladness, and come before his presence with a song.
 Be ye sure that the Lord he is God : it is he that hath made us, and not we our selves ; we are his people and the sheep of his pasture.
 O go your way into his gates with thanksgiving, and into his courts with praise : be thankful unto him, and speak good of his Name.
 For the Lord is gracious, his mercy is everlasting : and his truth endureth from generation to generation.

¶ *Benedictus.*

Blessed be the Lord God of Israel : for he hath visited and redeemed his people, And hath raised up a mighty salvation for us : in the house of his servant David ; As he spake by the mouth of his holy Prophets : which have been since the world began ;

That we should be saved from our enemies : and from the hand of all that hate us.

¶ *The Apostles Creed.*

I Believe in God the Father Almighty, Maker of heaven and earth :

And in Jesus Christ his only Son our Lord ; Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried : He descended into Hell ; The Third day he rose from the dead ; He ascended into Heaven, And sitteth on the right hand of God the Father Almighty ; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost ; The holy Catholic Church ; The communion of Saints ; The forgiveness of sins ; The resurrection of the body ; And the life everlasting. *Amen.*

¶ *Or this.*

I Believe in one God, the Father Almighty, Maker of Heaven and Earth, and of all things visible and invisible :

And in one Lord Jesus Christ, the only begotten Son of God, begotten of his Father before all worlds ; God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made ; who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary,

Mary, and was made man, and was crucified also for us under Pontius Pilate. He suffered and was buried, and the third day he rose again; according to the Scriptures, and ascended into Heaven, and sitteth on the right hand of the Father; and he shall come again, with glory, to judge both the quick and the dead; whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son; who with the Father and the Son together is worshipped and glorified, who spake by the prophets. And I believe one Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.

Priest. The Lord be with you;

Ans. And with thy spirit.
P. Let us pray.

O Lord, shew thy mercy upon us;

Ans. And grant us thy salvation.

P. O God, make clean our hearts within us

Ans. And take not thy Holy Spirit from us.

A Collect for Peace.

O God, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; defend us, thy humble servants, in all assaults of our enemies; that we, surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. Amen.

A Collect for Grace.

O Lord our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; defend us in the same with thy mighty power, and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings, being ordered by thy governance, may be righteous in thy sight, through Jesus Christ our Lord. Amen.

A prayer for the PRESIDENT.

O Lord, our heavenly Father, the high and mighty Ruler of the universe, who dost from thy throne behold all the dwellers upon earth: most heartily we beseech thee, with thy favour to behold

and bless thy servant, *Thy* pleased to make thy ways known unto them, thy saving health unto all nations. More especially we pray for thy holy Church universal; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy Fatherly goodness, all those who are any ways afflicted or distressed in mind, body, or estate; that it may please thee to comfort and relieve them, according to their several necessities; giving them patience under their sufferings, and a happy issue out of all their afflictions: And this we beg for Jesus Christ's sake. Amen.

A Prayer for the Clergy and People.

Almighty and everlasting God, from whom cometh every good and perfect gift, send down upon our Bishops and other Clergy, and upon the Congregations committed to their charge, the healthful spirit of thy grace; and, that they may truly please thee, pour upon them the continual dew of thy blessing: Grant this, O Lord for the honour of our Advocate and Mediator Jesus Christ. Amen.

A general Thanksgiving.

Almighty God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving kindness to us, and to all men. We bless thee for our creation, preservation, and all the blessings of this life; but, above all, for thine inestimable love in the redemption of the world by

O God, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men, that thou wouldst be

MORNING PRAYER.

by our Lord Jesus Christ; for time, with one accord to the means of grace, and for make our common supplications unto thee; and dust beseech thee, give us that due promise that when two or three are gathered together in thy Name, thou wilt grant their requests; fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

A prayer of St. Chrysostom.

Almighty God, who hast given us grace at this

EVENING PRAYER.

¶ *Cantate Domino.*

Sing unto the Lord a new song: for he hath done marvellous things.

With his own right hand, and with his holy arm: hath he gotten himself the victory.

The Lord declared his salvation: his righteousness hath he openly showed in the sight of the heathen.

His hath remembered his mercy and truth towards the house of Israel: and all the ends of the world have seen the salvation of our God.

Show yourselves joyful unto the Lord, all ye lands: sing, rejoice, and give thanks.

Praise the Lord upon the harp: sing to the harp with a psalm of thanksgiving.

With trumpets also and shawms: O show yourselves joyful before the Lord the King.

Let the sea make a noise and all that therein is: the round world and they that dwell therein.

Let the floods clap their hands, and let the hills be

joyful together before the Lord: for he cometh to judge the earth.

With righteousness shall he judge the world: and the people with equity.

¶ *Or this.*

Bonus est confiteri.

IT is a good thing to give thanks unto the Lord: and to sing praises unto thy Name, O most Highest:

To tell of thy loving kindness early in the morning: and of thy truth in the night-season.

Upon an instrument of ten strings, and upon the lute: upon a loud instrument, and upon the harp:

For thou, Lord, hast made me glad through thy works: and I will rejoice in giving praise for the operations of thy hands.

¶ *Deus misereatur.*

GOD be merciful unto us and bless us: and show us the light of his countenance, and be merciful unto us.

That thy way may be known.

Here endeth the Order of Morning Prayer.

EVENING PRAYER.

known upon earth : thy saving health among all nations that do his pleasure.

Let the people praise thee, O God: yea let all the people praise thee.

O let the nations rejoice and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God: yea, let all the people praise thee.

Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.

God shall bless us: and all the ends of the world shall fear him.

¶ Benedic, Anima mea.

Praise the Lord, O my soul: and all that is within me, praise his holy Name.

Praise the Lord, O my soul: and forget not all his benefits;

Who forgiveth all thy sin: and healeth all thine infirmities;

Who saveth thy life from destruction: and crowneth thee with mercy and loving kindness.

O praise the Lord, ye Angels of his, ye that excel in strength: ye that fulfil his commandment, and hearken unto the voice of his word.

O praise the Lord, all ye

his hosts: ye servants of his that do his pleasure.

O speak good of the Lord all ye works of his, in all places of his dominion: Praise thou the Lord, O my soul.

¶ A Collect for Peace

O GOD, from whom all holy desires, all good counsels, and all just works do proceed: Give unto thy servants that peace, which the world cannot give; that our hearts may be set to obey thy commandments, and al-

so that by thee, we, being defended from the fear of our enemies, may pass our time in rest and quietness, through the merits of Jesus Christ our Saviour. *Amen.*

¶ A Collect for Aid against Peril.

O LORD our heavenly Father, by whose almighty power we have been preserved this day; by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son our Saviour, Jesus Christ. *Amen.*

¶ The Creed of St. Athanasius

WHEREFORE will be far ed; before all things it is necessary that he hold the Catholic Faith.

Which Faith except every one do keep whole and undefiled

The Creed of St. ATHANASIUS.

desiled: without doubt he shall perish everlastingly.

And the Catholic Faith is this: that we worship one God, in Trinity, and Trinity in Unity;

Neither confounding the Persons: nor dividing the Substance.

For there is one Person of the Father, another of the Son, and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son: and such is the Holy Ghost.

The Father uncreate, the Son uncreate, and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal, and the Holy Ghost eternal.

And yet they are not three Eternals, but one eternal.

As also there are not three Incomprehensibles, nor three Uncreated: but one Uncreated, and one Incomprehensible.

So likewise the Father is

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Almighty, the Son Almighty, and the Holy Ghost Almighty.

And yet they are not three Almighties, but one Almighty.

So the Father is God, the Son is God, and the Holy Ghost is God.

And yet they are not three Gods, but one God.

So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord;

And yet not three Lords, but one Lord.

For like as we are compelled by the Christian Verity, to acknowledge every Person by himself to be God and Lord:

So are we forbidden by the Catholic Religion, to say there be three Gods, or three Lords.

The Father is made of none; neither created, nor begotten.

The Son is of the Father alone: not made, nor created, but begotten.

The Holy Ghost is of the Father, and of the Son: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons: one Holy Ghost, not three Holy Ghosts.

And

And in this: Trinity none of the Godhead into flesh; is afore or after other: none is greater or less than another;

One altogether; not by confusion of substance: but by Unity of Person.

For as the reasonable soul and flesh is one man: so God and Man is one Christ.

Who suffered for our Salvation: descended into Hell, rose again the third day from the Dead.

He ascended into Heaven, he sitteth on the right hand of the Father; God Almighty: from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies: and shall give account for their own works.

And they that have done good, shall go into life: everlasting: and they that have done evil, into everlasting fire.

This is the Catholic Faith; which except a man believe faithfully, he cannot be saved.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

One, not by conversion

The

O GOD, the Father of from sin; from the crosses heaven; have mercy and assaults of the devil; upon us miserable sinners.

O God, the Father of heaven; have mercy upon us miserable sinners.

O God the Son, Redeemer of the world; have mercy upon us miserable sinners.

O God the Son, Redeemer of the world; have mercy upon us miserable sinners.

O God, the Holy Ghost, proceeding from the Father and the Son; have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son; have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three persons and one God; have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three persons and one God; have mercy upon us miserable sinners.

Remember not, Lord, our offences, nor the offences of

our forefathers; neither

take thou vengeance of our

sins: spare us, good Lord,

spare thy people, whom thou

hast redeemed with thy most

precious blood, and be not

angry with us for ever:

Spare us, good Lord.

From all evil and mischief,

Passion; by thy precious

Death

Good Lord, deliver us.

From all blindness of heart;

from pride, vain glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness;

Good Lord, deliver us.

From all inordinate and sinful affections; and from all the deceits of the world, the flesh, and the devil;

Good Lord, deliver us.

From lightning and tempest; from plague, pestilence, and famine; from battle, and murder, and from sudden death;

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresy, and schism; from hardness of heart, and contempt

of thy Word and Commandment;

Good Lord, deliver us.

By the mystery of thy holy

Incarnation; by thy holy

Nativity and Circumcision;

By thy Baptism, Fasting and

Temptation;

Good Lord, deliver us.

By thine Agony and bloody

Sweat; by thy Cross and

Passion; by thy precious

Death

Death and Burial; by thy glorious Resurrection, and give to all Nations unity, Ascension; and by the coming of the Holy Ghost;
Good Lord, deliver us.

In all time of our tribulation; in all time of our prosperity; in the hour of death, and in the day of judgment;
Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God; and that it may please thee to rule and govern thy holy Church universal in the right way;
We beseech thee to hear us, good Lord.

That it may please thee to bless and preserve all Christian Rulers and Magistrates; giving them grace to execute justice, and to maintain truth;
We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word; and that both by their preaching and living they may set it forth, and show it accordingly;
We beseech thee to hear us, good Lord.

That it may please thee to succour, help, and comfort all who are in danger, necessity, and tribulation;
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We beseech thee to hear us, good Lord.

That it may please thee to preserve all who travel by land or by water, all women in the perils of child-birth, all sick persons, and young children, and to show thy pity upon all prisoners and captives;
We beseech thee to hear us, good Lord.

Son of God, we beseech thee to hear us.
Son of God, we beseech thee to hear us.

O Lamb of God, who takest away the sins of the world;
Grant us thy peace.

O Lamb of God, who takest away the sins of the world;
Have mercy upon us.

O Christ, hear us.
O Christ, hear us.

Lord, have mercy upon us.
Lord, have mercy upon us.

Christ, have mercy upon us.
Christ, have mercy upon us.

Lord, have mercy upon us.
Lord, have mercy upon us.

OUR Father, who art in Heaven, Hallowed be thy Name; Thy Kingdom come; Thy Will be done on Earth, as it is in Heaven;
Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil. Amen.

Minister. O Lord, deal not with us according to our sins.
Answer.

Answer. Neither toward beginning, is now, and ever us according to our iniquities shall be, world without end. *Amen.*

O GOD, merciful Father, who despisest not the sighing of a contrite heart, nor the desire of such as are sorrowful; mercifully assist our prayers which we make before thee in all our troubles and adversities, whensoever thy oppress us; and graciously hear us, that these evils which the craft and subtilty of the devil or man worketh against us, may, by thy good providence, be brought to naught; that we, thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church, through Jesus Christ our Lord.

O Lord, arise help us, and deliver us, for thy Name's sake.

O GOD, we have heard with our ears, and our fathers have declared unto us, the noble works that thou dost in their days, and in the old time before them.

O Lord, arise, help us, and deliver us, for thine honour.

Glory be to the Father, and to the Son, and to the Holy Ghost;

Answer. As it was in the be-

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

With pity behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever, vouchsafe to hear us, O Christ.

Graciously hear us, O Christ; graciously bear us, O Lord.

Christ Minister. O Lord, let thy mercy be showed upon us;

Answer. As we do put our trust in thee.

WE humbly beseech thee, O Father, mercifully

to look upon our infirmities; and, for the glory of thy Name, turn from us all those evils that we most justly have deserved; and grant that, in all our troubles, we may put our whole trust and confidence

in thy mercy; and evermore serve thee in holiness and pureness of living, to thy honour and glory, through our only Mediator and Advocate,

Jesus Christ our Lord. *Amen.*

A Prayer for Congress. MOST gracious God, we humbly beseech thee, as for the People of these United States in general, so especially for their Senate and Representatives in Congress assembled; that thou wouldst be pleased to direct and prosper all their consultations, to the advancement of thy Glory, the good of thy Church, the safety, honour, and welfare of thy People; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth, and justice, religion and piety, may be established among us for all generations. These and all other necessities for them, for us, and thy whole Church, we humbly beg in the name and mediation of Jesus Christ, our most blessed Lord and Saviour. *Amen.*

For Rain.

O GOD, heavenly Father, who by thy Son Jesus Christ hast promised to all those who seek thy kingdom and the righteousness thereof, all things necessary to their bodily subsistence; send us, we beseech thee, in this our necessity, such moderate rain and dews, that we

may receive the fruits of the earth to our comfort, and to thy honour, through Jesus Christ our Lord. *Amen.*

For fair Weather.

A Lmighty and most merciful Father, we humbly beseech thee, of thy great goodness, to restrain those immoderate rains; which with, for our sins, thou hast afflicted us: And we pray thee to send us such seasonable weather, that the earth may, in due time, yield her increase, for our use and benefit; and give us grace, that we may learn, by thy punishments, to amend our lives, and for thy clemency to give thee thanks and praise, through Jesus Christ our Lord. *Amen.*

In Time of Dearth and Famine.

O GOD, heavenly Father, whose gift it is that the rain doth fall, and the earth bring forth her increase; behold, we beseech thee, the afflictions of thy people; increase the fruits of the earth by thy heavenly benedictions; and grant that the scarcity and dearth, which we now most justly suffer for our sins, may, through thy goodness, be mercifully turned into plenty, for the use of Jesus Christ our Lord; as we beseech

with

with thee and the Holy Ghost, be all honour and glory, now and for ever. *Amen.*

¶ In Time of War and Tumults.

O Almighty God, the supreme governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to those who truly repent; save and deliver us, we humbly beseech thee, from the hands of our enemies; that we, being armed with thy defence, may be preserved evermore from all perils, to glorify thee, who art the only giver of all victory, through the merits of thy Son, Jesus Christ our Lord. *Amen.*

¶ In Ember Weeks.

Almighty God, our heavenly Father, who hast purchased to thyself an universal Church, by the precious blood of thy dear Son; mercifully look upon the same, and at this time to guide and govern the minds of thy servants, the Bishop and Pastors of thy flock, that they may lay hands suddenly on no man; but faithfully and wisely make choice of fit persons, to serve in the sacred ministry of thy Church. And to those who shall be ordained to any function, give thy

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grace and heavenly benediction; that both by their life and doctrine they may shew forth thy glory, and set forward the salvation of all men, through Jesus Christ our Lord. *Amen.*

¶ Or thus.

Almighty God, the giver of all good gifts, who of thy divine providence hast appointed divers orders in thy Church; give thy grace we humbly beseech thee, to all those who are to be called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and endue them with innocence of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church through Jesus Christ our Lord. *Amen.*

¶ In Time of great Sickness and Mortality.

O Almighty God, the Lord of life and death, of sickness and health; receive our supplications, we humbly beseech thee; and, as thou hast thought fit to visit us with our sins with great sickness and mortality, in the midst of thy judgment, O Lord, remember mercy. Have mercy upon us miserable sinners

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¶ For a sick Child.

Almighty God, and merciful Father, to whom alone belong the issues of life and death; look down from heaven, we humbly beseech thee, with the eyes of mercy, upon the sick child for whom our prayers are directed. Deliver him, O Lord, in thy good appointed time, from his bodily pain, and visit him with thy salvation; that if it should be thy good pleasure to prolong his days here on earth, he may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in his generation: Or else receive him into those heavenly habitations, where the souls of those who sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for the love of thy Son, our Saviour, Jesus Christ. *Amen.*

¶ For a sick Person.

O Father of Mercies, and God of all comfort; our only help in time of need; look down from heaven, we humbly beseech thee, behold, visit, and relieve thy sick servant, for whom our prayers are desired. Look upon those who sleep in the Lord Jesus with the eyes of thy mercy; comfort him with a sense of thy goodness; preserve him from the temptations of the enemy; give him patience under his affliction; and, in thy good time, restore him to health, and enable him to lead the residue of his life in thy fear, and to thy glory: Or else give him grace so to take thy visitation, that, after this painful life ended, he may dwell with thee in life everlasting, through Jesus Christ our Lord. *Amen.*

Amen.

¶ For a Person going to Sea.
O Eternal God, who alone spreadest out the heavens, and rulest the raging of the sea; we commend to thy Almighty protection, thy servant, for whose preservation on the great deep thy prayers are desired. Grant him, we beseech thee, from the dangers of the sea, thou shalt

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ness, from the violence of prayers, who now lie under enemies, and from every evil the sentence of the law, and to which he may be exposed. Conduct him in safety to the haven where he would be, with a grateful sense of thy mercies, through Jesus Christ our Lord. *Amen.*

¶ *For a Person under affliction.*

O Merciful God, and heavenly Father, who hast taught us, in thy holy Word, that thou dost not willingly afflict or grieve the children of men; look with pity we beseech thee, upon the sorrows of thy servant, for whom our prayers are desired. In thy wisdom thou hast seen fit to visit him with trouble, and to bring distress upon him. Remember him, O Lord, in mercy; sanctify thy fatherly correction to him; endue his soul with patience under his affliction, and with resignation to thy blessed will; comfort him with a sense of thy goodness; lift up thy countenance upon him, and give him peace, through Jesus Christ our Lord. *Amen.*

¶ *For Malefactors, after Condemnation.*

O Most gracious and merciful God, we earnestly beseech thee to have pity and compassion upon those persons recommended to our thanksgivings unto thee,

Grant,

Grant, we beseech thee, most merciful Father, that *these* kindnesses from generation to generation, through Jesus Christ our Lord. *Amen.*

¶ *For Plenty.*

O MOST merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarcity into plenty; we give thee humble thanks for this thy special bounty; beseeching thee to continue thy loving kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort, through Jesus Christ our Lord. *Amen.*

¶ *For Rain.*

O GOD, our heavenly Father, who by thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of men: we give thee humble thanks that it hath pleased thee, in our great necessity, to send us at the last a joyful rain upon thine inheritance, and to refresh it when it was dry, to the great comfort of us thy unworthy servants, and to the glory of thy holy Name, through the mercies in Jesus Christ our Lord. *Amen.*

¶ *For fair Weather.*

O LORD God, who hast justly humbled us by thy late visitation of us with immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather; we praise and glorify thy holy Name, for this thy mercy, and will

¶ *For Peace, and Deliverance from our Enemies.*

O Almighty God, who art a strong tower of defence unto thy servants against the face of their enemies; we yield thee praise and thanksgiving, for our deliverance from those great and apparent dangers wherewith we were compassed; we acknowledge it thy goodness that we were not delivered over as a prey unto them; beseeching thee still to continue such thy mercies toward us, that all the world may know that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. *Amen.*

¶ *For fair Weather.*

O LORD God, who hast justly humbled us by thy late visitation of us with immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather; we praise and glorify thy holy Name, for this thy mercy, and will

¶ *For*

T H A N K S G I V I N G S

¶ *For restoring Public Peace; the midst of thy Church, thro' Jesus Christ our Lord. Amen.*

O Eternal God, our heavenly Father, who alone makest men to be of one mind in a house, and stillest the outrage of a violent and unruly people; we blest thy holy Name, that it hath pleased thee to appease the seditious tumults which have been lately raised up amongst us; most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments; and, leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving for these thy mercies towards us, thro' Jesus Christ our Lord. *Amen.*

¶ *For Deliverance from great Sickness and Mortality.*

O LORD God, who hast wounded us for our sins, and consumed us for our transgressions, by thy late heavy and dreadful visitation; and now in the midst of judgment remembering mercy, hast redeemed our souls from the jaws of death; we offer unto thy fatherly goodness ourselves, our souls and bodies, which thou hast delivered, to be a living sacrifice unto thee; always praising and magnifying thy mercies in our Lord. *Amen.*

¶ *For a Recovery from Sickness.*

O GOD, who art the giver of life, of health, and of safety; we blest thy name, that thou hast been pleased to deliver from his bodily sickness this thy servant, who now desireth to return thanks unto thee, in the presence of all thy people. Gracious art thou, O Lord, and full of compassion to the children of men. May his heart be duly impressed with a sense of thy merciful goodness, and may he devote the residue of his days to an humble, holy, and obedient walking before thee, through Jesus Christ our Lord. *Amen.*

¶ *For a safe Return from Sea.*

MOST gracious Lord, whose mercy is over all thy works; we praise thy holy Name, that thou hast been pleased to conduct in safety, through the perils of the great deep this thy servant, who now desireth to return his thanks unto thee, in thy Holy Church. May he be duly sensible of thy merciful providence towards him, and ever express his thankfulness by a holy trust in thee, and obedience to thy laws, through Jesus Christ our Lord. *Amen.*

A C A T E C H I S M.

Question.

WHAT is your name?
Answer. N. or M.

Q. Who gave you this name?

A. My Sponsors in Baptism; wherein I was made a member of Christ, the Child of God, and an inheritor of the kingdom of Heaven.

Q. What did your Sponsors then for you?

A. They did promise and vow three things in my name: First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh; Secondly, that I should believe all the Articles of the Christian Faith; And thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

Q. Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?

A. Yes verily; and by God's help so I will: And I heartily thank our heavenly Father that he hath called me to this state of salvation,

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through Jesus Christ our Saviour: And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

Catechist. Rehearse the Articles of thy Belief.

Answer.

I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into Hell; The third day he rose from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholic Church; The Communion of Saints; The forgiveness of sins; The resurrection of the body, And the life everlasting. *Amen.*

Q. What dost thou chiefly learn in these Articles of thy Belief?

A. First, I learn to believe

in

